

No. 233 / JULY 1992



DISABLED LIVES



Difference and Defiance

Third World First
EDUCATION TRUST



Promoting education and development
in the Third World through

- * scholarships
- * literacy projects
- * health education
- * emergency relief

Take action - *join us in the fight against poverty* by *joining the EDUCATION TRUST!*

Donations & details:

EDUCATION TRUST, Third World First, 232 Cowley Road, Oxford
OX4 1UH. Tel. 0865 245678.

**GOOD
FOR YOU
GOOD
FOR THE PLANET
GOOD
FOR ANIMALS**



For further details send an SAE to:
Dept. NI, Vegan Society, 7 Battle Road,
St Leonards on Sea, East Sussex, TN37 7AA

THE VEGAN DIET



THE FUTURE IN OUR HANDS

FIOH started in 1974 following the publication of the best-selling book of the same name by the founding member, Erik Dammann. Nearly 3000 people turned up to the launch meeting in Oslo, Norway and membership has since risen to over 20000 in Norway and 3000 in Sweden.

FIOH philosophy is based on the encouragement of values such as cooperation, sharing fellowship, truth and non-violence rather than on dogmatic approaches to solving world problems. Erik Dammann stresses, in particular, the need for lifestyle changes in the affluent society. He maintains that international social justice cannot be achieved without a general lowering of material living standards of affluent people living in the rich countries. The value emphasis, however, gives the philosophy an international relevance. For example, exploitation can filter down to the lowest levels of the poorest societies. This has been recognized by many non-government organizations in poor countries who have been attracted to the movement.

There are now small FIOH groups in the UK, India, Malaysia, The Philippines, Japan, Sierra Leone, Kenya, Ghana, Sri Lanka and Zimbabwe.

The movement is non-religious, non-party political and has no connections with the 'New Age Movement' or the occult and is open to anyone, no matter what their spiritual beliefs or none, who are seeking to make the above values the basis of their way of life.

The Future in Our Hands, 120 York Road, Swindon, Wilts, SN1 2JP. Tel: 0793 532353



**ACTION ON DISABILITY
AND DEVELOPMENT**

We support the "Self-Help" projects of groups of disabled people in the Third World and Britain. Help us to help them break free from charity! Each covenant or legacy goes a long way!

ADD is working with disabled people for Positive Change!

Please write for more information to: Beverly Ashton
ADD
23 Lower Keyford
FROME
Somerset BA11 4AP

Charity Registration No. 294860



ISSN 0305 9529

New Internationalist exists to report on the issues of world poverty and inequality; to focus attention on the unjust relationship between the powerful and powerless in both rich and poor nations; to debate and campaign for the radical changes necessary within and between those nations if the basic material and spiritual needs of all are to be met; and to bring to life the people, the ideas and the action in the fight for world development.

The **NI** magazine is edited, produced and sold by **New Internationalist Publications Ltd** which is co-operatively run by:- Vanessa Baird, Chris Brazier, Wayne Ellwood, Alan Hughes, Guy Montgomery, Gill Moore, Clive Offley, David Ransom, James Rowland, Sue Shaw, Debbie Simms, Kate Stott, Richard Swift, Dexter Tiranti, Jim Turner, Troth Wells. Editorial responsibility rests with the co-operative, whose purpose is to communicate development ideals through print and film to the widest possible audience.

SUBSCRIPTION ENQUIRIES

Please write to your subscription office with full details including (if possible) your subscription number shown on the magazine address label. Please inform us of any change of address.

SUBSCRIPTION OFFICES AND ANNUAL PRICES

UK: 120-126 Lavender Ave, Mitcham, Surrey CR4 3HP. Tel. (081) 685 0372.

Individuals £18.40 p.a.; £5.40 qly.

Institutions £35 p.a.

Canada: 35 Riviera Drive, Unit 17, Markham, Ontario L3R 8N4. Tel. (416) 946 0406. Fax (416) 946 0410.

Individuals 1 yr - \$44.94 (includes \$2.94 GST)

Overseas (by air) 1 yr - \$50

Institutions 1 yr - \$62.06 (includes \$4.06 GST)

GST Reg No R121784854

United States: PO Box 1143, Lewiston, NY 14092.

Tel. (416) 946 0406. Fax. (416) 946 0410.

Individuals 1 yr - \$42; Overseas (by air) 1 yr - \$50;

Institutions 1 yr - \$58

Australia and PNG: PO Box 82, Fitzroy, Victoria 3065. Tel. (03) 419 7111.

Individuals A\$37.50; Institutions A\$47.00.

Aotearoa (NZ): PO Box 1905, Christchurch.

Individuals \$42 Institutions \$49 (includes GST).

Rest of the World: 120 - 126 Lavender Ave, Mitcham, Surrey CR4 3HP. Tel. (081) 685 0372.

Individuals £22; Institutions £40. Please pay in sterling by UK Cheque, Eurocheque, Visa, Mastercard or Banker's Draft. Despatch by air only.

EDITORIAL AND ADVERTISING OFFICES

UK: 55 Rectory Road, Oxford OX4 1BW. Tel. (0865) 728181. Fax. (0865) 793152. [Advertising: Tel. (0384) 373421. Fax. (0384) 441904]

Canada: 1011 Bloor Street West, Toronto, Ontario M6H 1M1. Tel. (416) 588 6478. Fax: (416) 537 6435.

Australia: PO Box 82, Fitzroy, Victoria 3065. Tel. (03) 419 7111.

MAILINGS

Occasionally we allow organizations to mail our subscribers. If you do not wish to receive their material please write to your subscription office.

Cover and UK inside pages printed by Pindar Graphics, Scarborough, North Yorkshire.

North American inside pages printed in Canada by Webcom, Scarborough, Ontario.

The NI is distributed to the UK news trade by COMAG Specialist Division, Mercury Centre, Central Way, Feltham, Middlesex TW14 0RX. Tel. (081) 844 1000. Fax. (081) 751 2666.

The NI in North America (USPS 329-770) is published monthly by New Internationalist Publications, 1011 Bloor Street West, Toronto, Ontario, Canada M6H 1M1. US 2nd class postage paid at Lewiston, NY. US Post-master send address changes to: The NI, P O Box 1143, Lewiston, NY 14092. US Office of Publication, Lewiston, NY 14092. Registered with Alternative Press Index.

Syndication/Permissions: Cover Stories, The Observer, Chelsea Bridge House, Queenstown Road, London SW8 4NN. Tel. (071) 350 3228. Fax. (071) 627 5570.

Reproduction of all material in NI, excluding photographs, is free for use by schools.

© **New Internationalist Publications Ltd.**

N I A W A Y

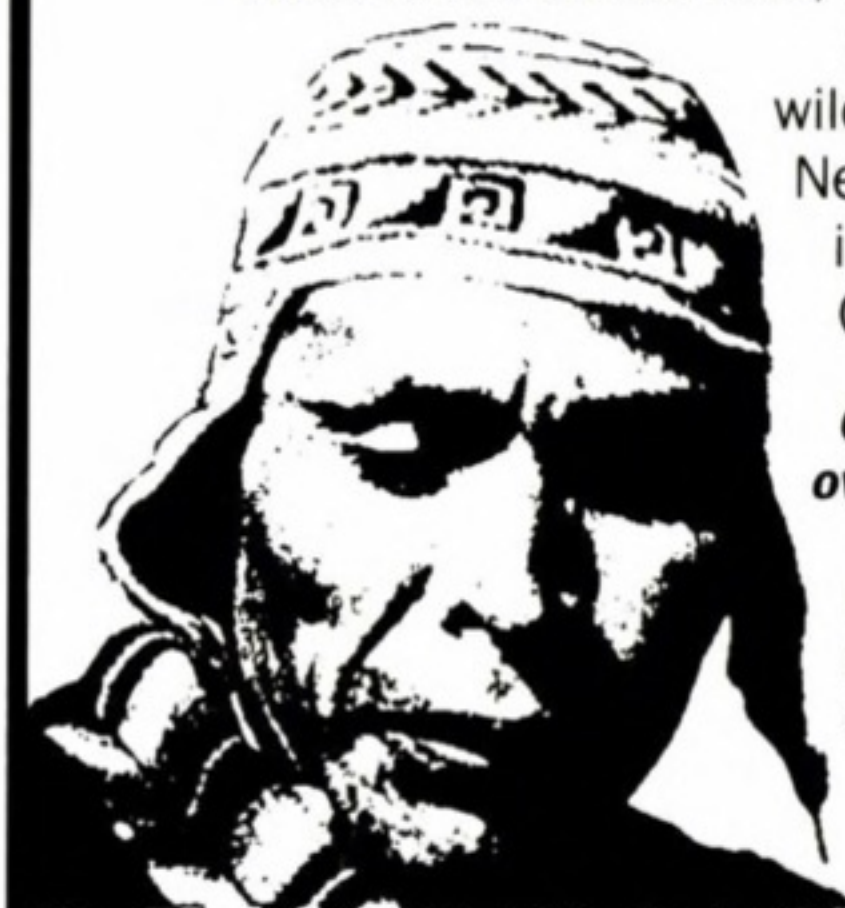
EXPLORE

small groups leave fewer footprints

Adventure is our way of life - we'd like to share it with you. We travel in small, informal groups - average 16 people. With Explore you could meander along the coast of Crete or Corsica; visit old archaeological sites in Mexico, China or Syria; meet the tribals of Morocco, Thailand or Papua New Guinea. You could sail a traditional felucca or a small cruiseboat on the Nile, view big game in Namibia,

experience the Okavango wilderness, walk ancient trails in Nepal or Peru, join a tiger safari in India, or ride camels in the Central Sahara. Get involved.

Choose a great adventure. From over 100 destinations in more than 60 countries around the world. Original tours, treks, safaris and expeditions of 1 to 4 weeks. The complete Explore adventure story is told in our superb 80-page full colour brochure, crammed with photos, itineraries and maps:



Explore Worldwide

(NI) 1 Frederick Street, Aldershot, Hants GU11 1LQ. ☎ 0252 344161

Fully Bonded
ATOL 2595
AITO

WANTED!

- Hikers ready to cry wolf
- Teachers to interpret dolphin language
- Western thinkers to learn Eastern survival
- Green fingers to replant a rainforest
- Culture vultures to scavenge bones of the past

Would you like to spend a fortnight in Poland radio-tracking wolves, or help protect the world's remaining rainforests, or take a lesson in dolphin language, or in Aboriginal dreamtime lore, or could you help collect data on Indian life expectancy, or the use of alternative fuel resources in Ghana or investigate untapped water in the Sahel? If you could - we'd like to hear from you. Two weeks is all you need; no special skills required. *Our EarthCorps needs YOU.*

Earthwatch is the world's largest charitable organisation matching paying volunteers with scientists who need help on their research and conservation projects. Membership of Earthwatch gives you exclusive access to over 400 teams in 40 countries. Our colour Magazine and Project Briefings update you with the latest news and discoveries, plus invitations to meet the scientists and members that make them. Remember whether you are 70 or 17 - *The next discovery could be yours.* Call us now for your free information pack.

GIVE TWO WEEKS TO SAVE THE EARTH

EARTHWATCH

AN ADVENTURE YOU CAN FEEL PROUD OF

Belsyre Court (NI) 57 Woodstock Road Oxford
OX2 6HU Tel 0865 311600 Fax 0865 311383

Oxford Boston Los Angeles Sydney Moscow

ONE WORLD TOURS

Responsible tours to:

India, Nepal, Indonesia
Thailand, Ecuador
Venezuela, St. Lucia

All our tours support conservation and development and create the minimum impact.

Prices from £1085

For our brochure of:

**Cultural Insights
Adventure * Wildlife**

please contact:

Detours (NI), ONE WORLD TOURS,
80 Stuart Road, London SW19 8DH
Tel: 081 946 6295

♦ AFRICA ♦



Gorillas, Rift Valley, Kilimanjaro, Victoria Falls, Okavango, Serengeti, Jade Sea, L Baringo, Namib Desert, Fish River Canyon, Cameroon and much, much more! Private groups, expert guides! For the best mountain treks or camping safaris throughout Africa, call us now!

Exodus (room NI)
9 Weir Road, London SW12 0LT
081-673 0859 (24 hrs)
AITO 1030 ATOL 2582



GIVEN
THE CHOICE,



wouldn't you invest your money 'ethically'?

If you are investing in a unit trust, a personal pension or a life assurance, the fund behind it is probably holding the shares of companies who do things you don't believe in.

Pacifists are investing in armaments firms, teetotallers in breweries. ASH supporters are investing in tobacco conglomerates, environmentalists in companies with a bad pollution record. And so on...

But it doesn't have to be that way.

Barchester specialises in targeting those investments which put the energy of your money in the direction of your values. In the pensions field, for instance, the longest established of these funds has outperformed 88% of all individual UK Growth pension funds over the last 7 years.

So 'ethical/green' investment doesn't have to be unprofitable.

And 'profit' doesn't have to be a dirty word.

Why not ring us (24 hrs) on 0722 331241, or send the coupon.



BARCHESTER
- Giving you the choice



ni/jl

To: **BARCHESTER Insurance & Investment**,
32 Market Place, FREEPOST, Salisbury SP1 1BR.

Please tell me more about ethical/green options in personal finance.

Name: Address:

Tel:

Remember, the price of units can fall as well as rise and past performance is not a guarantee to the future.

GROUP FLIGHTS TO MOSCOW FROM £255

Interchange specialises in providing group flights (min 7) to unusual destinations. Individual return flights to MOSCOW/ST PETERSBURG...£265. We also offer adhoc inclusive tours for your group to China, Russia or India. Call the interchange team or write for details.

TELEPHONE: 081 681 3612



INTERCHANGE TRAVEL

Interchange House 27 Stafford Road Croydon CR0 4NG



These are the trees



The Wilkinsons planted



With interest accrued
on their savings



Which their bank
had lent



To a chemical giant



That ceaselessly spews



Toxic waste.

It happens.
But not at the Co-operative Bank.
Our customers know there are some things
we will never invest in.

Such as companies whose activities are
needlessly harmful to the environment.

Our policy is to lend only to companies
we believe to be as sound ethically as they are
financially.

Of course, we still provide all the normal
services you'd expect from a clearing bank with
assets of £2.8 billion, 5,000 'Link' cash machines
and a full telephone banking service.

The difference is that along with financial
peace of mind our customers receive one other
important benefit.

More peace of mind.

The COOPERATIVE BANK

CONTENTS

**Difference and defiance** 4

The roots of prejudice – and the birth of a revolution. Vanessa Baird takes a fresh look at disability at the end of the UN Decade of Disabled Persons.

Forbidden fruit 8

Having sex and babies is taboo – if you're disabled. Anne Finger examines a prejudice that runs deep.

Liberation! 11

Disabled people in poor countries may be leading a wider social revolution. Frontline reports from Nawaf Kabbara in Lebanon, Mark Todd in Nicaragua and Joshua Malinga in Zimbabwe.

Simply – Friend or foe? 14

A guide for non-disabled people.

Tyrannies of perfection 16

Eugenics, euthanasia and genetic engineering. Jenny Morris puts medical ethics under the microscope.

LIBERTY, EQUALITY, DISABILITY – THE FACTS 18**Fear for sale** 20

What's going on behind the charity ads, by David Hevey.

The eye of the beholder 24

Poverty is one thing. Attitude is another. Balakrishna Venkatesh on what it's like to be disabled in India.

Revolution! 26

Imagine: disability is the norm – and it's non-disabled people who have 'special needs'. A salutary tale by Vic Finkelstein.

**Letters** 2**Letter from Lahore** 3**Update** 29**Reviews:** plus Alex Haley classic 32**Curiosities** 34**Endpiece:** by Anuradha Vittachi 35**Country profile:** Zambia 36

FRONT COVER PHOTOGRAPH: MICHELINE MASON AND HER DAUGHTER LUCY PHOTOGRAPHED BY BRITISH PHOTOGRAPHER DAVID HEVEY, WHO IS HIMSELF DISABLED. THIS PHOTO IS PART OF AN EXHIBITION SPONSORED BY THE ROWNTREE TRUST.

THIS MONTH'S THEME

Disability

FROM THIS MONTH'S EDITOR

'NOTHING about us without us!' It's a popular slogan of the disability movement, of which we have taken heed in this month's issue of **NI**. All the commissioned articles, 80 per cent of the illustrations and many of the photographs are the work of disabled contributors.

This issue is unusual in another way. It has been produced in collaboration with the **BBC** Education Department to coincide with a new three-part **BBC** documentary series – *Disabled Lives* – with the aim of radically changing attitudes towards disability and moving the issue centre stage for a mainstream audience.

Early on we discovered that our views and approaches were very similar, which made co-operation easy. Of course, this issue of the **NI** and the **BBC** series can each stand on their own. But we hope that a combination of the two will give you an even richer understanding of an issue that affects directly one in ten of us – the proportion of disabled people in the world – and has implications for us all.

The first film, *Altered States*, explores what happens when a person suddenly becomes disabled. The second, *Where Angels Fear to Tread*, takes us to the mine-ridden paddy fields of Cambodia – and the controversial attempts by Western charities to provide amputees with artificial limbs (see **NI** page 22). The third, *The Gospel According to Berkeley*, focuses on the Independent Living Movement, which is sweeping across the world. In the UK the films will be screened on **7 July**, **14 July** and **21 July** at **7.40 pm** on **BBC 2**. The series will be shown in Australia and Canada in the near future.

While researching this issue of **NI** I attended an international conference on disability in Vancouver.

The vast majority of the 3,000 or so people there were disabled. At first the able-bodied amongst us kept colliding with each other – almost as if we were thrown off balance by our sudden abnormality. Yet again it made me think about how much disability has to do with what is perceived as normal.

I was also struck by the up-beat expressiveness – and impressiveness – of the disabled delegates from all over the world. The atmosphere can perhaps best be summed up in this short poem by Micheline Mason, the woman who appears on the front cover of this magazine. It's also the underlying ethos of both this issue of **NI** and the **BBC** series:

*Our people can be found
In every class and race
Of every age and nation
Our people are awakening
We will not beg
We will not hide
We'll come together
To regain our pride.*

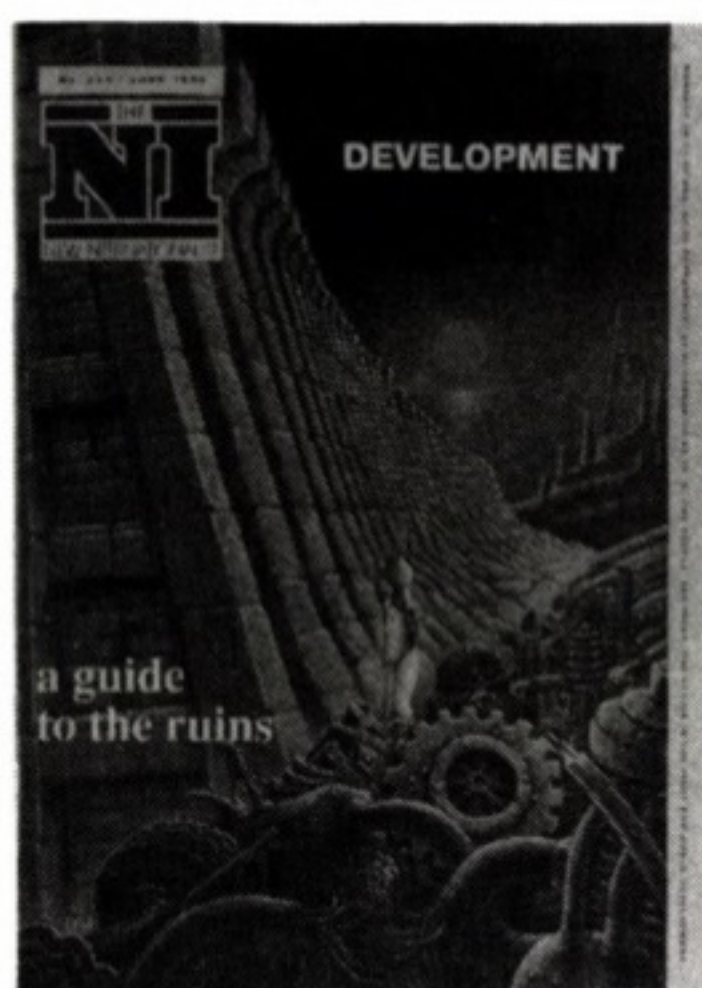
Vanessa Baird

Vanessa Baird
for the **New Internationalist** Co-operative

Special thanks to the staff at Action on Disability and Development in the UK and India, Rachel Hurst at Disability Awareness into Action, UK, and Vic Finkelstein at the Open University, UK for all their advice and co-operation.

Stylistic ruin

I had expected a great deal from your issue on the death of development (*Development: A Guide to the Ruins* NI 232). But I was sorely disappointed, mainly because of the style in which Wolfgang Sachs' message was expressed.



I ran a 'readability test' on the issue and found that it was pitched at higher-education level. My own view is that one has to have a very good excuse (such as writing on recondite medical matters for one's peers) to write as abstrusely as this. Sachs has no such excuse (and neither do you as his editors).

Sachs hits rock bottom when he uses the word 'reconceptualization'. I cannot deny that this octasyllabic monstrosity exists any more than I can deny the existence of wife-beating but I pronounce anathema by bell, book and candle on them both.

David Pitt
Henley, UK

Joining the club

The Rise of Japan (NI 231) covered a wide variety of current affairs, but I think it failed to analyse the most crucial point. How did Japan, almost alone in South East Asia and despite its underdeveloped state, manage to escape from the arms of western imperialists? And how did Japan then come to join the club itself?

There may be some important lessons to be learnt from history that even the Japanese themselves have not yet discovered, which would nevertheless be of great interest to anyone who is concerned with Third World development.

Tomoyuki Kasaki
Kyoto, Japan



The **New Internationalist** welcomes your letters. But please keep them short. They may be edited for purposes of space or clarity. Include a home telephone number if possible and send your letters to the nearest editorial office. The address is inside the front cover.

Journalist's jape

One can sympathize with Tomoyuki Iwashita's reasoning on why he 'quit the company' (*Japan* NI 231). But why into journalism? If the Kisha Kurabu clubs are to be believed then unless he toes the Japanese journalistic rules, he is out anyway.

Herbert Highland
London, UK

Food for thought

Robert Maxwell (NI 231) snipes at 'virtuous vegetarians' pointing out that plants have consciousness and so we should not eat them either. The notion of plant sensitivity is based on dubious experiments with electrodes and amplified sensors; by attaching the same electrodes you could demonstrate that a radiator has emotions too.

Too much land and energy is wasted growing feed for animals instead of growing a variety of grains, pulses, nuts and fruit for humans. We could feed four times the world's present population if it were vegetarian and, Mr Maxwell, fewer plants would be eaten to do so!

Geoff Nelder
Chester, UK

Greening GATT

Mari Marcel Thekaekara (*Letter from Tamil Nadu* NI 231) is right to draw attention to the dangers, especially to the world's poor, which may arise from the current negotiations under the General Agreement on Tariffs and Trade (GATT).

So far, however, no agreement has been reached. It is open to the member states who negotiate in GATT to agree something completely different. I am even more disturbed by the lack of any environmental provisions in GATT at present. Before deciding to simply 'fight GATT', we should consider what happens if there is no agreement; namely the serious risk that there would be a round of protectionism in which everyone – and the environment – would suffer even more.

Jim Challis
Canterbury, UK

Author's reply

I was sad to read Nasreen Din's reaction (*Letters* NI 230) to my story *Breaking Points* in the feminism issue (NI 227). She called it 'a manipulative attack on Islam', 'typical' of Western hostility. I am sympathetic to

Islam. However, the Holy Qu'ran and Traditions have been interpreted in many ways. Nasreen correctly describes the fundamentalist faction of the Afghan resistance as extremist. And my account also makes this quite clear. Thankfully the fundamentalist faction does not enjoy the general support of the Afghan people.

Sarah Miles
London, UK

Double standards

I feel that Sindiwe Magona's approach (*Green Justice* NI 230) can be misleading. European colonists and settlers have undoubtedly displayed some of the worst characteristics of humanity over the past few centuries. However, all conquering groups dispossess and oppress those that they conquer. Bantu-speaking peoples moving into southern Africa dispossessed and drove out the indigenous hunter-gatherers of the region, most of whom have been entirely wiped out, before themselves being subjected to some oppression. Greed and selfishness are not exclusive to any racial or social group.

Fay Roberts
London, UK

Real world

Perhaps Ms Mawhood (*Letters* NI 230) prefers not to live in the real world. Perhaps her world is made up of 'Aotearoa' instead of New Zealand, 'The Cheyenne Nation' instead of the US, 'Lombardy' instead of Italy, 'The Basque Country and Catalonia' instead of Spain, 'Quebec' instead of Canada.

M Farrar
Norfolk, UK

Military madness

Your issue entitled *Green Justice* (NI 230) somehow ignored the single largest cause of environmental injustice on the planet – militarism. It should be top priority for anyone interested in social justice.

The military and industrial complex is the largest single user of fossil fuels, ozone-depleting substances and scarce resources. It is driven by the values of the dominant culture and enslaves its own people as well as the land and people of

Smack back

I was disturbed by your feature of a cartoon (*Smacking: an arrestable offence* NI 230) which attempted to gain a laugh at the expense of furthering the abuse of children.

Treatment which would be unacceptable if it was directed at a prisoner is regularly meted out at children in the name of 'child rearing'. And I would have thought that reports on proposals to change the law in parts of Europe to ensure the more humane treatment of an often oppressed minority would have had more sensitive coverage from you.

Pauline Little
Wigton, UK

SMACKING CHILDREN IS AN ADULT'S RIGHT.
INTIMIDATION AND
ABUSE OF
A PERSON'S
BODY
DON'T COME
INTO IT.



© Quillin

other cultures. In any discussion on the environment where the military is not given a mention let alone an analysis, those in power continue to laugh all the way to the banks over our dead bodies and dead land.

Liz Denham
Moonah Tasmania, Australia

Tyranny in Tibet

The article on Tibet (NI 229) pointed out that Tibet is 'one of the last outposts of colonialism' and has a right to independence from China. This is true. The occupation is indescribably brutal. Well over a million Tibetans have died under Chinese rule, including nearly 100,000 tortured to death. The Chinese are following a deliberate policy of cultural genocide, swamping Tibet with Chinese colonists, conducting abortions on large numbers of Tibetan women, and sterilizing them. They also force Tibetan female prisoners to give blood when they have been weakened by torture and starvation.

Finally, the Chinese have deforested huge areas of Tibet, but many western ecologists remain silent, since they know the Chinese would not allow them to return, thus jeopardizing their budding careers.

Paul Ingram
London, UK

Anglo-Saxon bias

There is one matter you didn't address properly in your December issue on Columbus (NI 226): why the numbers of native Americans still surviving in the US and Canada are so extremely small? Do I notice a certain Anglo-Saxon bias in the way you are telling us history? You give us a fair amount of detail about Catholic church-sponsored mass-extinction in the areas of the continent under Spanish and Portuguese influence, blaming old Columbus at the same time. But you hardly mention at all the systematic genocide carried out on a continental scale in North America for centuries after Columbus arrived.

Gabriel Salas
Lobatse, Botswana

The views expressed on the letters page are not necessarily those of the NI.

LETTER from LAHORE

Caught in the web

Bonded labourers in Pakistan are held in the grip of debt by an unwritten iron law. **Maria del Nevo** finds how formal legislation makes little difference.

THE tall chimneys of the brick kilns, rising above flat, barren land, are the symbol of bonded labour here in Pakistan. There are some 10,000 kilns in the Punjab alone, and many more in the north west and south, with 50 to 60 families working per kiln, modern-day slaves to a close-knit and elite group. Most of the workers have been born into bonded labour – tied to the kilns by the *paishgee* (loan) system – and the majority will grow old having known nothing else. Earning no more than four US dollars per 1,000 bricks – which an average family of five would find difficult to complete in a day – they find it impossible to make ends meet and survive on advances from the owner, which are then deducted from their earnings with interest.

The workers, being illiterate, are unable to keep accounts and continue repaying long after their debts have been cleared. Children are forced into labour to assist their parents in completing the required amount of bricks, the families are denied sick leave or public holidays, and the owner has no regard for safe working conditions.

Like the other workers, Bilquees's family lives in one of many one-room hovels made of mud which run in a row either side of a narrow, dusty lane. A hole in the ground at one corner of the compound serves as a latrine for both men and women and another area has been surrounded by a waist-high wall where the families bathe and wash their clothes and dishes. There is no running water and the women have to carry buckets from a handpump which is situated beyond the walls of the quarters.

Bilquees has ten children and is pregnant again. She doesn't know about family planning, contraception or about the risks to her own health if she keeps bearing children. Her only concern is that with more hands more bricks will be made and hence more money earned.

She goes to work with her husband, her sons and her elder daughters at four in the morning, after eating a piece of *roti* and drinking a cup of tea. They return at night-time when, if they have the money, they may eat *roti* and chili. Most days however, they cannot afford lunch and dinner. They cannot remember when they last ate meat. Her children are thin and weak – their hair streaked with golden tints, betrays signs of malnutrition.

The family owes \$760 to the kiln-owner and each week an instalment is deducted from their already meagre earnings. They have no idea how much has been paid so far. They also owe \$100 to the shop-keeper who has refused them further credit. When Bilquees opens her flour container it is empty; God knows how or when it will be filled again.

Last week the National Assembly passed a Bill abolishing bonded labour, making the loan system a criminal offence, and providing for the rehabilitation of the labourers. There should have been a mass exodus of hundreds of thousands of men, women and children. But there was not. The workers did hear about the Bill, but when they questioned the owner he said they were mistaken. They do not dare contradict him. When



MIRIAM MCCURDY

the new law, which vaguely promises them freedom and rehabilitation, is explained to them they look disbelieving. 'But where would we go?' they ask. The kiln-owners are pleased with the many loopholes in the Bill which will permit them to evade the new law. Eight of the Punjabi kiln-owners are members of the Provincial Assembly and have immense power and political clout, while the labourers have no access to information regarding changes in the law. They remain unaware of their basic legal rights and even if they do hear of the Bill by word of mouth their hopes will soon be quashed by the owners, who are powerful enough to somehow keep them in isolation and ignorance – caught in the web of bonded labour.

Maria del Nevo is a former NI staff member who now lives and works in Lahore.

Difference and Defiance



AMANDA KNAPP

Disabled people face formidable discrimination. Vanessa Baird explores the roots of prejudice and describes a movement that just won't take it any more.

JULIA was talking to me. But I was not listening to her. Instead a whole series of uncontrollable thoughts were flashing across my mind. Like a pre-programmed computer quickly running through its motions.

Why did her body look so different? What was the name of her condition? How did she manage her daily life? Had she been like this since birth? Or was it the result of an accident?

As Julia talked I couldn't focus on her words. Her speech sounded strange.

Would I be able to make out what she was saying? What was I going to do? Panic?

I took myself in hand. Told myself to

concentrate, not on her body, her difference. But on what she was saying.

Once I was able to do this I soon realized that she was actually speaking perfectly clearly. And what she was saying was that most non-disabled people did not mean to do harm, but they did anyway – through ignorance, through prejudice, through conditioning.

This hit home. Had not my own residue of fear and prejudice just spilled over, drowning out any chance of understanding what was being said to me?

It had got in the way of my recognizing Julia not as an object of medical interest, of curiosity or pity, but as another person who was taking the trouble to explain things

from her point of view. And as a person who is part of what is probably the most dynamic and profound – albeit quiet – revolution occurring in the world today.

This collection of prejudices was my problem. But it's a far more damaging and frustrating problem for disabled people who have to confront such attitudes. To start getting rid of prejudice, though, you have to know where it's coming from.

Let's start with fear. Fear of the unknown and fear of difference: a dangerous combination that can provide the ingredients for fascism. Julia only seemed strange to me because our society keeps disabled people hidden from view – segregated into special schools, special centres.



SEBASTIAO SALGADO / MAGNUM

Beyond the wall. Disabled people need not be isolated – but social attitudes will have to change.

Then there is fear of suffering. Our society, obsessed as it is with aesthetic conventions of wholeness and of how a body should look and function has instilled in us a horror of physical impairment.

But now Julia was saying: 'Our impairment is the least of our problems. We find ways of living with it. What disables us is the attitude of able-bodied people'.

It happens in a multitude of ways. When buildings or transport systems are thoughtlessly constructed so that disabled people cannot use them. When disabled people cannot get jobs because it is assumed that people without impairments will be more productive workers. When disabled people are put in institutions and deprived of their rights.

The birth of 'disability'

Attitudes towards disability vary greatly across cultures and historical space. Some North American native people killed disabled people at birth or forced them out of the community. In other societies certain types of disability – especially epilepsy – are viewed as the result of divine possession. In the pre-industrial societies of Europe people with impairments were classed as 'cripples' or 'village idiots', but they were usually very much part of the community. Many lived by begging – others contributed to agricultural production, as still happens in rural societies in developing countries.

Industrialization changed all that. Production lines were geared to able-

bodied norms. Speed and uniformity were central to profitability. Fast-moving machinery was not designed to allow for difference and disability among the workforce. During the Industrial Revolution people with impairments became a class of industrial rejects. And the hectic cities of the industrial age were difficult, dangerous places for disabled people to negotiate. But industrial society found a solution to the 'problem' of what to do with people who did not fit its agenda: the Institution. Here 'the disabled' could be looked after – and forgotten about. Sociologist Vic Finkelstein sees this as the era when 'cripples disappeared and disability was created'.

Families may not have wanted to cast out disabled loved ones. But how were workers to spend long hours in factories and look after disabled relatives at the same time? Not all disabled people went into institutions, of course. But their existence had helped make disability a thing of shame. Disabled people were kept out of sight, and out of the mainstream of society.

Today thousands of disabled people are still segregated from the rest of society. But opposition is spreading worldwide. Disabled teacher Khalfan Khalfan in Zanzibar is clear about what he thinks of special schools for disabled children:

'These isolate the children and demoralize them. They make the children ask themselves: "Why are we alone? Why are we not treated like other children?". But when you integrate disabled children with non-disabled children they are first and

foremost children together. You can counter the negative attitudes that society creates about disability very early on. We are doing this with mixed playgroups in Zanzibar – and it's really working.'

Medical empires

Disabled people are in the process of liberating themselves from another force which has constrained them for centuries: the medical profession. Doctors and paramedics colonized disability, much as a country might be colonized, and turned disabled people into material for research and experimentation. Medicine was presented as progressive, humanitarian and helpful. It would save and extend disabled lives. It would relieve suffering. It could provide hope where there seemed to be none.

Today many disabled people are challenging the 'medical model' of disability by pointing out that most of the problems associated with their impairment are social and environmental. So why should medical people be accorded such authority in deciding how disabled people live their lives? Obsessed with clinical conditions and the need to label, conventional medical practitioners are probably the group least well equipped to treat disabled people with respect or to understand their real needs.

What's more, the medical goal has always been to make disabled people as 'normal' as possible – rather than to listen to what the disabled person might want. This determination to 'normalize' means that disabled people are often pressurized

into having operations and therapies that do more harm than good. It's also at the basis of the philosophy of rehabilitation.

The following experience of 'rehabilitation' is typical: 'If, as happened to me following my spinal injury, the disability cannot be cured, normative assumptions are not abandoned... The result for me was endless soul-destroying hours [in hospital] trying to approximate to able-bodied standards by walking with calipers and crutches... only using a wheelchair as a last resort rather than seeing it as a disabled person's mobility aid, like a pair of shoes is an able-bodied person's mobility aid.'¹

Able-bodied medical and related professionals have a stake in often well-paid jobs managing disabled people. Disability is big business – especially in the West. And the

areas of fastest growth today are medical technology and biotechnology.

Technology can be very liberating for disabled people. Computers that will enable a person with severe cerebral palsy to communicate, advanced motorized wheelchairs that allow a quadriplegic person to move around easily – these are clearly beneficial. Electronic technology can help integrate disabled people more easily into the workforce, especially if they need to work from home.

But there is a darker side to the medical technology boom. Within the past few years a number of technologies have been developed to control what are called 'challenging' behaviours. This usually means aggressive and self-injuring behaviour involving people with intellectual or psy-

chiatric disabilities. Control systems like these are supposed to be a 'last resort' but they are already being widely used in schools and institutions in Canada and the US. One such technology is a full-body suit and helmet with a computer-controlled electronic shock system.

Ethics versus techno-fix

But disabled activists are determined to expose what is going on – and to get an ethical debate going. Recently, to a packed hall of about 1,000 disabled people, Canadian writer and activist Marcia Rioux asked the crucial question: 'What is the ethical basis for technology designed to hurt people to make them do something different? And why do non-technological – that is social and environmental solutions – receive so little attention and almost no research funds?'²

The simple answer is that there is a lot more money to be made out of technology. But there is another reason. It has to do with attitude. 'Techno-fix' solutions reinforce the notion that disability is a problem of the individual – not of the society or the environment. So it's easy for researchers to ignore the fact that people who are exhibiting 'challenging' behaviours are usually confined under constant surveillance in institutions where they are deprived of normal human interaction. As Marcia Rioux went on to ask: 'Is technology to be a substitute for the changes necessary to enable a citizen to integrate into the social and economic structures?'

The second growth area is biotechnology and the new reproductive technologies, including pre-natal genetic screening. This is geared towards eliminating disability by ensuring that disabled babies are not born. Many disabled people are incensed by this. Not only does it insinuate that they are unnecessary, undesirable and unworthy of resources, it is also a scientific nonsense.

Pre-natal genetic screening and genetic engineering could never eliminate disability because only a small proportion of disability is genetic anyway. As much as 85 per cent of adult disability is caused after the age of 13. And more than 90 per cent of infant disability is due to social causes such as poverty and disease – not genetic causes.² Overemphasis on genetics obscures the more important causes of disability. Malnutrition produces one in five disabilities in the world today. Physical abuse, industrial accidents, environmental pollution, stress and exhaustion are other major contributors.

So social attention and resources are being deflected into medical technology and professional salaries when they could be providing nutrition, social support and other low-tech strategies to minimize disability or to cushion its impact.

Anne – breaking through the barrier

ANNE McDonald was 13 when therapist Rosemary Crossley started working at St Nicholas Hospital in Melbourne. Doctors had judged Anne – who has cerebral palsy – to have a mental age of one. She was force-fed and spent her days lying on the floor. Because she could not speak it was assumed that she could not understand either. In front of her, nurses would speculate upon her imminent death.

Rosemary, however, was determined to communicate with Anne and as she did so she began to discover how wrong the medical experts had been – and not only about Anne. It's Anne's story to tell:

'To be imprisoned inside one's own body is dreadful. To be confined in an institution for the profoundly retarded does not crush you in the same way: it removes all hope.'

I went to St Nicholas Hospital when I was three. The hospital was the state garbage bin where very young children were taken into permanent care... If they were disfigured, distorted or disturbed then the world should not have to see or acknowledge them. You knew you had failed to measure up to the standard expected of babies. You were expected to die... Vital signs showed that your title was 'human': but that did not entitle you to live like other children. You were totally outside the boundary which delineated the human race... When Rosie suggested I use my tongue for 'yes' and 'no' I was excited by the possibilities. For the first time I was able to choose some of the things that happened to me. Until Rosie came no one tried to check if we understood anything.

Being disabled you experience total inactivity for such long periods that you become skillful at filling time. I would calculate things which I knew existed but whose values I did not know. Seeing the occasional television program gave me some ideas. The Bronowski Ascent of Man programmes were critical in bringing me in contact with scientific method. In St Nicholas there was not much call for it, but it stopped me becoming intellectually barren. When Joey [another child labelled 'profoundly retarded'] taught us about fractions, suddenly everything started to come together. I started doing arithmetic for fun. I also tried to

work out some constants. I had a go at the speed of light, using the distance of the moon from earth (which had been given coverage during the Apollo missions). I made a stab at calculating the miles per second. I could not convert, because I had no idea how many feet there were in a mile.

Bronowski covered Pythagoras and I had ample opportunity to think about the implications. The hospital nappies were not square, and every time the nurse had to fold a nappy they had to square it first. I became aware of symmetry and its importance in geometry. To calculate I used a crude abacus based on the clock. I used to work in base twelve. I stored the units, treating them as minutes; the twelves I stored on the hour numbers and the grosses I stored on my cot bars...

Communication between [the disabled children] took a long time because we had to repeat things. Watching each other was vital to understanding our speech: I could understand a lot from other children's mime. We all used facial expressions to give emphasis... Sometimes I was hit because I talked with other children, and the nurses thought I was screaming without reason. Since we were always with nurses, opportunities for speech were few.

Until Rosemary Crossley came to St Nicholas we did not know that there were ways for non-disabled people to talk with us. Once Rosie started teaching me to spell I tried to teach the others. I did not tell Rosie about our speech because I did not think she would believe it. "Normal" people take it for granted that if you are incomprehensible to them then no one can understand you.'

It took five years of bitter struggle against the medical authorities – and finally a court case against them – before the 'profoundly retarded' verdict was overturned and Anne gained the legal right to make decisions about her own life. She left St Nicholas and went to live with Rosemary and her partner Chris. Anne is now studying humanities at Deakin University and writing a book on technology and people with disabilities.

Anne's story is told in *Annie's Coming Out* by Anne McDonald and Rosemary Crossley (Penguin, 1982).

The perception of disability as an individual problem – or a personal tragedy – is very convenient for able-bodied society. If disability is bad luck then there is nothing much society can do about it – apart from offer pity and charity.

Charity may make the donor feel good – but it reinforces a sense of dependency, of worthlessness, of in-validity. If disabled people need charity it is because they are poor. Living costs are about double if you are disabled – though few governments recognize this when they hand out disability pensions. Disabled people are also poor because it's harder to get jobs. Equal-opportunity rights may be inscribed in law in some countries – like the UK – but employers are rarely punished for failing to comply.

Not surprisingly the disability movement in the North has responded to all this by rallying around the banner of Independent Living. This advocates that disabled people speak for themselves and use their collective power to get proper housing, accessible transport, equipment or care.

This is fine in rich countries. But it does not mean very much to the poor disabled person in Bombay or Bogota or Bulawayo whose main problem is getting enough to eat. Zimbabwean activist Joshua Malinga is blunt about it: 'While people in the rich world are talking about Independent Living and improved services we are talking about survival.'

Many people in the Third World become disabled due to a lack of adequate safety measures and because poverty prompts them to take risks. The poorer they are, the more likely peasant farmers are to try and increase their crop yields by using cheap chemical fertilizers that can cause disabilities. So disabled activists in these countries focus on nutrition, land rights, training and income generation.

Talking about a revolution

Bridge-building between disabled activists in the North and those in the South may not be easy. But Joshua Malinga thinks they can unite by launching a concerted attack on the charity ethic. 'Your governments and agencies are supporting charity in the Third World. We don't want charity! It's not natural. It's not development. It takes away self-determination.'



From strength to strength. The international disability movement is becoming a real force for social change.

But is this practical? Few developing countries allocate resources for their own disabled people – relying on foreign agencies. Getting a disability budget out of debt-strapped Third World governments is like trying to get blood out of a stone.

Supporting radical groups of disabled people that are emerging in Third World countries – as opposed to conventional charities for disabled people – can help. But in the long term more fundamental changes are needed to alter the global economic order which forces poor countries to export their food and resources at low prices.

There is much that disabled people in the North could learn from their colleagues in the South. This is especially true when it comes to looking beyond single-issue politics. In South Africa, for example, the disability movement is linked to the anti-apartheid struggle because so many people have become disabled by police bullets.

And the international disability movement has tremendous potential as a move-

ment for social justice. At the recent Independence 92 and Disabled People's International conferences in Vancouver I was amazed by the energy people put into finding ways of communicating with each other over the barriers of differing disabilities, culture and class. Imaginations were being stretched, sensitivities heightened and circles of concern extended.

For example, the more pedantic speakers who had used complex language found themselves having to rethink after being taken to task passionately and articulately by people with intellectual disabilities. Lesbians, gay men and people from ethnic minorities explained to straight whites about double or triple oppression. Mental-health survivors and people with Aids explained how they were also disabled by society. Others spoke for those whose voices were not being heard – disabled refugees, children. Here was a movement whose values could benefit us all. It embraced difference and challenged the tyranny of normality that harms all minorities. Above all, it was a movement of revolutionary vigor.

'We are a people,' said one speaker, 'and we demand our rights.' Those include the right to represent themselves and to be involved in all decisions concerning them; and the right to full equality in law and opportunity with non-disabled people.

The conference coincided with the end of the United Nations' Decade of Disabled Persons. The United Nations' input in the past decade has been minimal. But at least it has recognized disability as a human-rights issue. Through their umbrella organization – Disabled People's International – disability groups around the world are trying to get the UN to turn its talk into action. That means putting resources into disability, monitoring human-rights abuses and taking action against offending member states...

And how can able-bodied people become allies of disabled people rather than oppressors? By listening, for a start. All of the articles that follow are written by disabled people – so here's a chance. ■

1 Michael Oliver, *The Politics of Disablement*, Macmillan 1990. 2 Marcia Rioux, paper delivered at Independence 92, Vancouver, April 1992.



Forbidden fruit

Why shouldn't disabled people have sex or become parents?

Anne Finger examines one of the deepest and most damaging prejudices.

BEFORE she became a paraplegic, Los Angeles resident DeVonna Cervantes liked to dye her pubic hair 'fun colours' – turquoise, purple, jet black. After DeVonna became disabled, a beautician friend of hers came to the rehabilitation unit and, as a Christmas present, dyed DeVonna's pubic hair a hot pink.

But there's no such thing as 'private parts' in a rehab hospital. Soon the staff, who'd seen her dye job when they were catheterizing her, sent the staff psychiatrist around to see her. Cervantes says that he told her: 'I know it is very hard to accept that you have lost your sexuality but you don't need to draw attention to it this way.' Cervantes spent the remainder of the 50-minute session arguing with him, and, in perhaps the only true medical miracle I've ever heard of, convinced him that he was wrong – that this was normal behaviour for her.

Cervantes' story not only illustrates woeful ignorance on the part of a 'medical expert'; equating genital sensation with sexuality. But it shows clearly a disabled woman's determination to define her own sexuality.



ILLUSTRATION : NANCY WILLIS

Sadly, it's not just medical experts who are guilty of ignoring the reproductive and sexual rights and needs of people with disabilities. The movements for sexual and reproductive freedom have paid little attention to disability issues. And the abortion rights movement has sometimes crudely exploited fears about 'defective fetuses' as a reason to keep abortion legal.

Because the initial focus of the women's movement was set by women who were overwhelmingly non-disabled (as well as young, white, and middle-class), the agenda of reproductive rights has tended to focus on the right to abortion as the central issue. Yet for disabled women, the right to bear and rear children is more at risk. Zoe Washburn, in her poem, 'Hannah', grieves the child she wanted to have and the abortion she was coerced into: '...so she went to the doctor, and let him suck Hannah out with a vacuum cleaner... The family stroked her hair when she cried and cried because her belly was empty and Hannah was not only dead, but never born. They looked at her strange crippled-up body and thought to themselves, thank God that's over.'

Yet the disability rights movement has certainly not put sexual rights at the forefront of its agenda. Sexuality is often the source of our deepest oppression; it is also often the source of our deepest pain. It's easier for us to talk about – and formulate strategies for changing – discrimination in employment, education, and housing than to talk about our exclusion from sexuality and reproduction. Also, although it is changing, the disability rights movement in the US has tended to focus its energies on lobbying legislators and creating an image of 'the able disabled'.

Barbara Waxman and I once published an article in *Disability Rag* about the US Supreme Court's decision that states could outlaw 'unnatural' sex acts, pointing out the effect it could have on disabled people – especially those who were unable to have 'standard' intercourse. The *Rag* then received a letter asking how 'the handicapped' could ever be expected to be accepted as 'normal' when we espoused such disgusting ideas.

Because reproduction is seen as a 'women's issue', it is often relegated to the back burner. Yet it is crucial that the disability-rights movement starts to deal with it. Perhaps the most chilling situation exists in China where a number of provinces ban marriages between people with developmental and other disabilities unless the parties have been sterilized. In Gansu Province more than 5,000 people have been sterilized since 1988. Officials in Szechuan province stated: 'Couples who have serious hereditary diseases including psychosis, mental deficiency and deformity

must not be allowed to bear children'. When disabled women are found to be pregnant, they are sometimes subjected to forced abortions. But despite widespread criticism of China's population policies, there was almost no public outcry following these revelations.

Even in the absence of outright bans on reproduction, the attitude that disabled people should not have children is common. Disabled women and men are still sometimes subject to forced and coerced sterilizations – including hysterectomies performed without medical justification but to prevent the 'bother' of menstruation. Los Angeles newscaster Bree Walker has a genetically transmitted disability, ectrodactyly, which

Alan – hot legs and body love

I'm on a beach in Greece. The temperature is in the 90s but I'm still wearing long pants. Around me are lots of men sporting a range of tasteful and bizarre shorts. You see I've got this leg. This bad leg.

This leg, not me you understand, had polio when I was one year old and it is not normal. If I cover it up perhaps they won't realize for a while, at least until I get up. This leg was my passport to being bullied in school, to being called names like 'spastic' and 'cripple', to being both hated and feared as well as over-protected to shield me from both. Throughout my teens I wanted to join in, to be accepted, to be one of them. Normal... able bodied. The fact that there were people 'worse off than me', as my mother put it, was of no interest. I was not allowed to be a lover, not even with girls who got close to me. I was the friend they could trust because my sexuality was denied me by both sexes.

From about 16 I would go to discos and dance on my own. This stopped when I saw myself in a mirror. At 17 I found a lover. I was grateful, very grateful and very possessive... after six months she'd had enough. I was devastated and remained celibate for the next seven years. I couldn't face the hurt of being told I was not normal by someone I loved. I was also the only Disabled Man in the World. I guess it's difficult, if you hate yourself or some part of yourself, to expect someone else to love you.

At 24 I had my first long relationship, which ended four years later and since then I have always been in a relationship. All these women were strong and they helped me to open up and relax and to become less possessive. They also introduced me to politics.

For the next 12 years, despite my leg, I grew up. When I was 34 I got a job which gave me the opportunity of working with a group of people with learning disabilities. I resisted this strongly. After all, what did I know about them?

After a year of persistence by a non-disabled woman colleague, I relented and began a piece of work that changed my life. After a few months I realized that their issues were the same as mine.

I experienced with them the denial of their sexuality, the control over their lives by parents, professionals and care-givers. I became angry and, without my knowing, forever affiliated to the disability movement. This is where I resolved my own identity crisis. I looked at my legs again and saw two different legs, but both of equal value.

I began the process of reclaiming my body for myself and being proud of who I was. The myths of normality shattered like the glass in the mirror and for the first time, the whole of me was able to express myself and my sexuality as a Disabled Man. At last I was coming from where I was really at and I was comfortable about that.

As a Disabled Man, from a working-class background, I had been denied not only sexual highjinks, but also participation in the racism and explicit sexism which engulfed the men I grew up with. As a victim of injustice, I never saw the point of dishing it out. Despite the scars of bullying, name-calling and being left out, I had been given gifts I never realized.

So back to the beach in Greece and I am now wearing the most disgusting pair of fluorescent shorts. My partner, a Disabled Woman, is coaxing an ice cream away from Jasia, our 15-month-old daughter, and everyone is staring at us. They've been staring all my life. The difference is now it's their problem not mine.

Wearing shorts, for some people, is a trivial thing but for me it's a practical demonstration of my liberation as a Disabled Man. I love my body, it's the only one I've got and we're going to stay together for a long time.

Alan Holdsworth is a London-based poet, singer and songwriter who, under the name Johnnie Crescendo, tours with the Tragic But Brave Show.



results in fused bones in her hands and feet. Pregnant with her second child, last year, she found her pregnancy the subject of a call-in radio show. Broadcaster Jane Norris informed listeners in a shocked and mournful tone of voice that Bree's child had a 50-per-cent chance of being born with the same disability. 'Is it fair to bring a child into the world knowing there's two strikes against it at birth?... Is it socially responsible?' When a caller objected that it was no one else's business, Norris argued, 'It's everybody's business.' And many callers agreed with Norris's viewpoint. One horrified caller said, 'It's not just her hands – it's her feet, too. She has to [dramatic pause] wear orthopaedic shoes.'

cont/d...

The attitude that disabled people should not have children is certainly linked with the notion that we should not even be sexual. Yet, as with society's silence about the sexuality of children, this attitude exists alongside widespread sexual abuse. Some authorities estimate that people with disabilities are twice as likely to be victims of rape and other forms of sexual abuse as the general population. While the story of rape and sexual abuse of disabled people must be told and while we must find ways to end it, the current focus on sexual exploitation of disabled people can itself become oppressive.

As Barbara Faye Waxman, the former Disability Project Director for Los Angeles Planned Parenthood states, 'The message for disabled kids is that their sexuality will be realized through their sexual victimization... I don't see an idea that good things can happen, like pleasure, intimacy, like a greater understanding of ourselves, a love of our bodies.' Waxman sees a 'double whammy' effect for disabled people, for whom there are few, if any, positive models of sexuality, and virtually no social expectation that they will become sexual beings.

The attitude that we are and should be asexual seems to exist across a broad range of cultures. Ralf Hotchkiss, famous for developing wheelchairs in Third World countries, has travelled widely in Latin America and Asia. He says that while attitudes vary 'from culture to culture, from subculture to subculture,' he sees nearly everywhere he travels, 'extreme irritation [on the part of disabled people] at the stereotypical assumptions that people ... make about their sexuality, their lack of it.' He also noted: 'In Latin American countries once they hear I'm married, the next question is always, "How old are your kids?"'

Some of these prejudices are enshrined in law. In the US, 'marital disincentives'



Exercising the right to mother.

remain a significant barrier. To explain this Byzantine system briefly: benefits (including government-funded health care) are greatly reduced and sometimes even eliminated when a disabled person marries. Tom Fambro writes of his own difficulties with the system: 'I am a 46-year-old black man with cerebral palsy. A number of years ago I met a young lady who was sexually attracted to me (a real miracle).' Fambro learned, however, that he would lose his income support and, most crucially, his medical benefits, if he married. 'People told us that we should just live together... but because both of us were born-again Christians that was unthinkable... The

Social Security Administration has the idea that disabled people are not to fall in love, get married, have sex or have a life of our own. Instead, we are to be sexual eunuchs. They are full of shit.'

Institutions – whether traditional hospitals or euphemistically named 'homes', 'schools', or newer community-care facilities – often out-and-out forbid sexual contact for their residents. Or they may outlaw gay and lesbian relationships, while allowing heterosexual ones. Disabled lesbians and gays may also find that their sexual orientation is presumed to occur by default. Restriction of access to sexual information occurs on both a legal and a social plane. The US Library of Congress, a primary source of material for blind and other print-handicapped people, was instructed by Congress in 1985 to no longer make *Playboy* available in braille or on tape. And relay services, which provide telecommunication between deaf and hearing people have sometimes refused to translate sexually explicit speech. In her poem, 'Seeing', blind poet Mary McGinnis writes of a woman being watched by sighted men while bathing nude:

*...the guys sitting at the edge of the pond
looked at her, but she couldn't see them...
and whose skin, hair, shirts and belts
would remain unknown to her
because she couldn't go up to them and
say, now fair is fair, let me touch the places
on your bodies you try to hide,
it's my turn – don't draw back or sit on
your hands, let me count your rings, your
scars,
the hairs coming from your nose...*

I have quoted poets several times in this piece; many disability-rights activists now see that while we need changes in laws and policies, the formation of culture is a key part of winning our freedom. Disabled writers and artists are shaping work that is often powerful in both its rage and its affirmation. In Cheryl Marie Wade's 'side and belly', she writes:

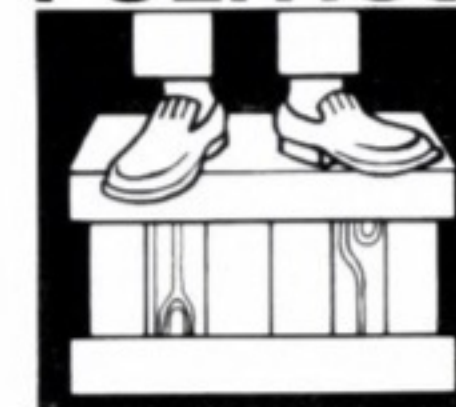
*He is wilty muscle sack and sharp bones
fitting my gnarlpaws. I am soft cellulite
and green eyes of middle-age memory. We
are side and belly trading dreams and fantasies
of able-bodied former and not real selves:
high-heel booted dancers making love from
black rooftops and naked dim doorways...*

*...Contradictions in the starry night of
wars within and being not quite whole
together and whole. Together in sighs we
say yes broken and fire and yes singing. ■*

Anne Finger teaches English literature at Wayne State University, Detroit, US. In her book *Past Due* (Women's Press, 1990) she describes her experience of childbirth as a disabled woman.

Love and affection: two members of the Argentinian Disabled Olympics team take a break.





PETER COLERIDGE / OXFAM

Liberation!

Can the disability movement help create a society that is more just for all of us? Three reports from the frontline by disabled activists in Lebanon, Nicaragua and Zimbabwe.

Daring for peace

I COME from Lebanon – a country which has been ravaged by wars since 1975. More than 150,000 people have been killed, 300,000 injured and tens of thousands disabled. Up to 1985 there was plenty of talk but little real peace-movement action against the war. The violence was creating a climate in which people were afraid to take any kind of action.

But it got to the point where violence reached everyone everywhere and you

were as much at risk by doing nothing as by doing something. Whether at home or on the street there was a constant danger from bullets, shells or car bombs. The disability movement took the initiative and launched the first peaceful protest against the war. This galvanized the Lebanese peace movement with disabled people out in front. Non-disabled people asked themselves: 'If disabled people can do it what are we waiting for?'

We took to the streets of Beirut on 30 November 1985. The idea was to go to the demarcation line between the two fighting

factions and have a 24-hour hunger strike. We started marching. Soon firing started and we were caught in the crossfire. Our 24-hour hunger strike turned into a three-day one as we were forced to take refuge in a neighbouring building until the fighting stopped! Luckily none of us was killed.

In 1986 we started a much larger campaign – a protest march stretching from the north of the country to the south. We the disabled – the living martyrs of the war – would cross all the different militia barriers to show our determination to resist. We made contact with Disabled People International (DPI) which was the first international organization to fully support us. I then realized that there was an international disability movement and that working together could create a difference. On 12 October 1987 we started marching. The march took us four days. We marched 300 kilometres – marching through cities and travelling by car between them. We set out with 100 people, half disabled – the other half young, feminist and non-violent. We did not put out much publicity to avoid militia reaction against us. But word got out anyway and by the last day thousands were cheering us on! Here were disabled people talking not about their rights, but about the rights of society. It was the first time in Lebanon, in the Arab world, and maybe in the entire world that disabled people came out to champion a social cause for which nobody else was doing anything. It was a turning point in the history of disability in Lebanon. At a stroke we moved from being a marginalized group that has to be 'looked after' to a political force to be reckoned with.

We now want to strengthen our work as a disabled group. We need to create more

independent living centres under the control of disabled people to provide us with services and support that we can control ourselves. I also think it is very important that we do not focus only on disability problems. We must look at other areas of society; create coalitions of different marginalized groups, ethnic groups, feminists, environmentalists and others and champion social causes. If we want to prevent disability we must oppose wars, oppose violence as these are major causes of disability. By creating coalitions we can enter society as an empowered group with a lot to contribute.

In every one of us there is prejudice against disabled people. Even I wonder whether I have a totally open attitude towards other disabilities. Just yesterday I made a remark which could have been insulting to mentally disabled people. These are things we do because we don't think about them. We must learn to think carefully.

by **Nawaf Kabbara**, President of the National Association for Disabled People in Lebanon

Previous page: Nawaf Kabbara on the Lebanese March for Peace. Below: disabled revolutionaries have set up a wheelchair and bicycle workshop outside Managua, Nicaragua.

Wheelchair revolutionaries

WHEN the Sandinistas came to power in 1979 they preached equality and freedom, giving disabled people in Nicaragua hope for their own liberation. In the words of disabled activist Patricia Sergovia:

'The Sandinistas represented a different way of treating people and this was very encouraging for us'. Soon disabled citizens were given civil rights laid down in law and a mass movement of disabled people, the Organization for Revolutionary Disabled (ORD) was born. It rapidly became a force in Nicaraguan politics as the radical representative of disabled people. The disabled revolutionaries set up their own wheelchair manufacturing co-operative and started producing the kind of wheelchair people actually wanted – light, hard wearing and suited to Managua's rutted streets. It sold for a third of the price of imported ones. Other self-help disability groups sprung up across the country to provide goods and employment for disabled people. One group, Solidez, set up a carpentry workshop.

After the Revolution the number of disabled people increased – due to the activities of US-backed Contra rebels. Meanwhile the Government was working at reducing some of the major social causes of disability by pumping energy and resources into health, nutrition and literacy programs.

When in 1989 the centre-right UNO coalition party defeated the Sandinistas and Violeta Chamorro came to power, there were mixed feelings among disabled Nicaraguans. Some felt that the fact that Chamorro is herself disabled and conducted most of the campaign from a wheelchair might help the cause of disabled people. They were wrong. Within her first year, the budget for the government department providing support and rehabilitation to ex-service women and men was decimated. Disabled people were thrust back to the pre-Revolutionary days of begging on the streets. The health of the nation has deteriorated as social programs have been slashed and inflation soared. Polio, dengue, malaria and malnutrition are all on the increase. Finally in the summer of 1990 a group of disabled people and their families vented their frustration by marching on the Presidential palace in Managua. They later took control of the country's TV station for 24 hours in order to air their grievances.

In spite of the problems now facing them the disability movement is still alive and kicking in Nicaragua – and continues to give inspiration to disability movements the world over.

by **Mark Todd**, journalist and disability consultant who recently visited Nicaragua to work on a TV film about disability.

A different war

AT the time other Zimbabweans were fighting our war of independence there was a group of people plotting to liberate themselves from institutionalization. These were disabled people. I was one of them.

There were about 10 of us living in the Jairos Jiri institution. We were there because our parents had taken us there when we were children. They didn't want us to live with our families. My father sent all my brothers and sisters to school and I stayed at home doing nothing, until I was 15 and someone told him about the Jairos Jiri.

We learned the evils of institutionalization first hand: like being told when to sleep and when to wake up, being manipulated by the charity industry, seeing the non-disabled staff using disability to enrich themselves. How could we destroy the evil system? We decided to form our own organization that we could control; an organization that would help us become full human beings with rights and interests.

Like the nationalist movement our new organization faced a lot of opposition. It came from Jairos Jiri itself and other charitable groups who felt that we were out to duplicate their activities, and that we were a bunch of ungrateful cripples. Some of them even told the white government that we were a political party in disguise and



JENNY MATTHEWS / NETWORK

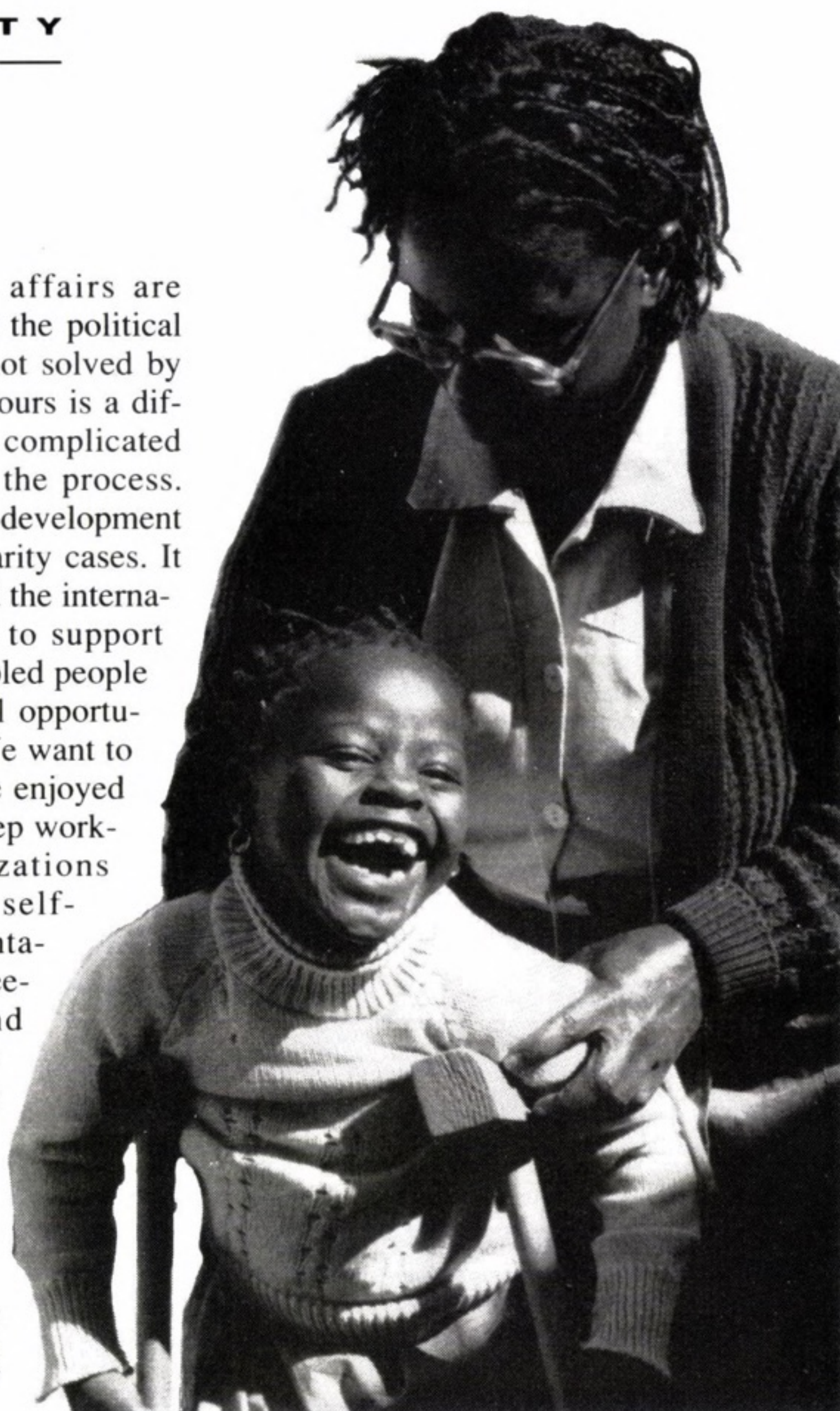
that we were receiving orders from those comrades fighting in the war of liberation. This was a big lie, of course.

When independence was won in 1980 the freedom fighters came home and many of them were disabled. These old combatants did not become part of the new leadership of Zimbabwe. Nor were there any government plans or programmes for them – to say nothing of the rest of the disabled. Eventually with international aid the Zimbabwean Government built a huge rehabilitation centre called RUWA, especially for disabled ex-combatants. It was like a prison. Love was forbidden along with visits from girlfriends or boyfriends. We in the disability movement had opposed RUWA because it segregated disabled people. Armed guards were posted at the gates for 24 hours a day monitoring the movement and behaviour of the disabled ex-freedom fighters. Finally some of the inmates rebelled, the institution was shut down and the disabled thrown out. Now most live as street beggars. They may well ask themselves: 'Why did we go there and fight? To lose legs, arms and everything at the end of it all?'

Today, almost 12 years after independence, the struggle of disabled people con-

tinues. Disabled people's affairs are ignored or come very low on the political agenda. Our problems were not solved by the war of liberation because ours is a different war altogether. It is a complicated struggle, but we understand the process. We want to be involved in the development process and not treated as charity cases. It is sad that our government and the international community continues to support charities in this country. Disabled people in Zimbabwe only want equal opportunities and full participation. We want to enjoy the same rights as those enjoyed by other citizens. We must keep working and using our organizations as vehicles of self-help, self-expression and self-representation. We need to fight for freedom, full participation, and independent living. We are not alone in this struggle. Like the war of liberation which relied heavily on international support, so does our own struggle.

by **Joshua Malinga**, Secretary General of the Southern African Federation of the Disabled and chair of Disabled People's International.



CHRIS JOHNSON / OXFAM

Mike – 'coming out' as disabled

THE occasion was the World Congress of Rehabilitation International. The venue: Winnipeg, Canada. My first trip outside my troubled South African homeland, it was a watershed event in my life.

Disabled by a spinal injury 10 years before and much of my body still paralyzed, I still insisted on walking without my stick – the symbol of my differentness. My disability was very much an individual issue. Of course it was an injustice – after all, why me? But I still had an inexplicable feeling of guilt...

I was employed as a social worker with the Quadriplegic Association of South Africa, an organization which though started by disabled people was very 'white'. How was I going to explain a 'white' self-help organization to non-South Africans who didn't share our national obsession with race? At that time there were simply no circumstances under which a black disabled person in South Africa would meet a white disabled person, let alone discuss mutual problems and joint actions to resolve them.

At the Winnipeg Congress I saw the international rehabilitation industry at its best. We were graced with countless disability 'experts' parading their extravagant models of rehabilitation, sophisticated multi-disciplinary teams of medical and paramedical professionals, and claiming impressive success rates under the most severe conditions of underdevelopment. To an isolated, naive, white South African disabled social worker, it was a truly inspiring experience.

But it took only short while to notice that something more important was happening. There were a great number of disabled people

at the Winnipeg Congress, from all over the world. Quite a few were speakers, and many were mounting a serious challenge to the views of the professionals. This was very new. The Canadian disability-rights movement published



a daily news-sheet, analyzing the conference events from a radically different perspective. They pointed out that rehabilitation occupied only a very short period in the lives of disabled people, reaching only a privileged few. The vast majority of disabled people in the world suffered from chronic isolation, stigma, poverty, disadvantage and powerlessness. And no amount of charity and rehabilitation was likely to change that. Disability was a question of power and the allocation of resources in society. The ultimate liberation struggle.

The message of the disability-rights move-

ment was that until disabled people were free, no-one was free. This perspective was so much more powerful and believable than the traditional approach that my immediate response at the congress was to stop mentioning my social-worker credentials and rather to exaggerate my limp! Then came the crunch: the disabled delegates, who were becoming more 'empowered' by the day, demanded that 50 per cent of the decision-making board of Rehabilitation International should consist of people with disabilities. When this was refused, the disabled delegation met long into the night and a steering committee was elected to form Disabled People's International (DPI).

On the return flight I told my wife that I wanted to play a role in the initiation of a disability-rights movement in South Africa. But even then I understood that this would need to happen in Soweto, rather than in my own comfortable white South Africa. And it has happened with the setting up of a disabled people's movement of all South Africans – Disabled People South Africa – which has from its earliest days supported the greater liberation struggle. We understand that until a truly democratic system is achieved, all struggles will be sidelined. We have been all too aware that apartheid policies and practices have not only contributed to our number but have caused untold hardship and suffering for the majority of disabled South Africans. Our greatest fear is that while apartheid is now being dismantled, it will remain intact for disabled South Africans.

Mike du Toit works with Disabled People South Africa.

Simply ... Friend or Foe?

The able-bodied can be allies of disabled people – or they can be patronizing oppressors. Here are a few ways in which non-disabled readers can be friends instead of foes.



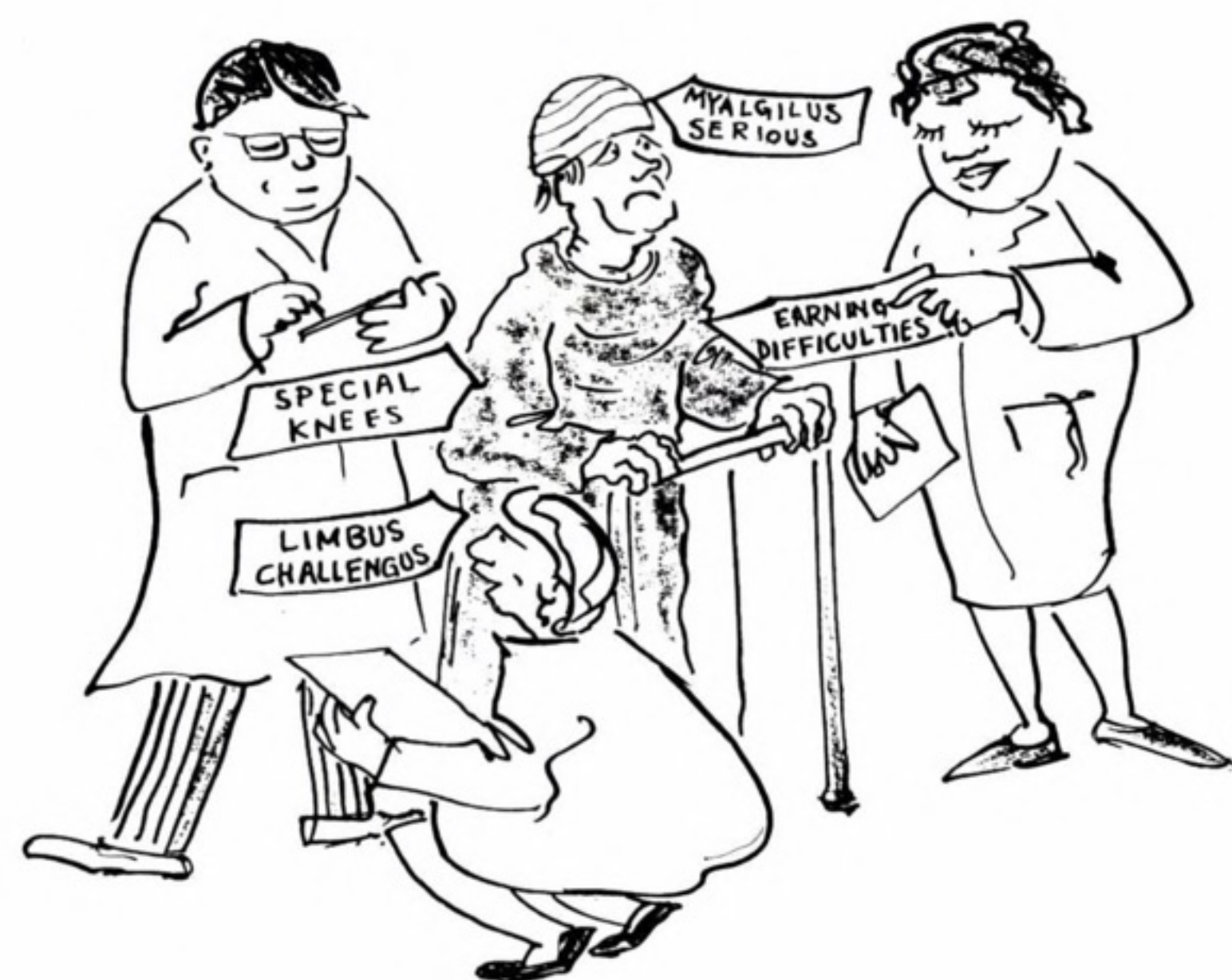
ASK exactly what you can do if you want to help a disabled person – and listen to the reply. We know our needs best. Never help us without asking first whether your help is wanted. And don't expect us to be eternally grateful to you for the help you do offer...



RESPECT our privacy and our need for independence. Don't assume that because we are disabled you can ask us more personal questions than you would a non-disabled person.



ACKNOWLEDGE our differences. For many disabled people our difference is an important part of our identity. Don't assume that our one wish in life is to be 'normal' or imagine that it is 'progressive' or 'liberal' to ignore our differences.



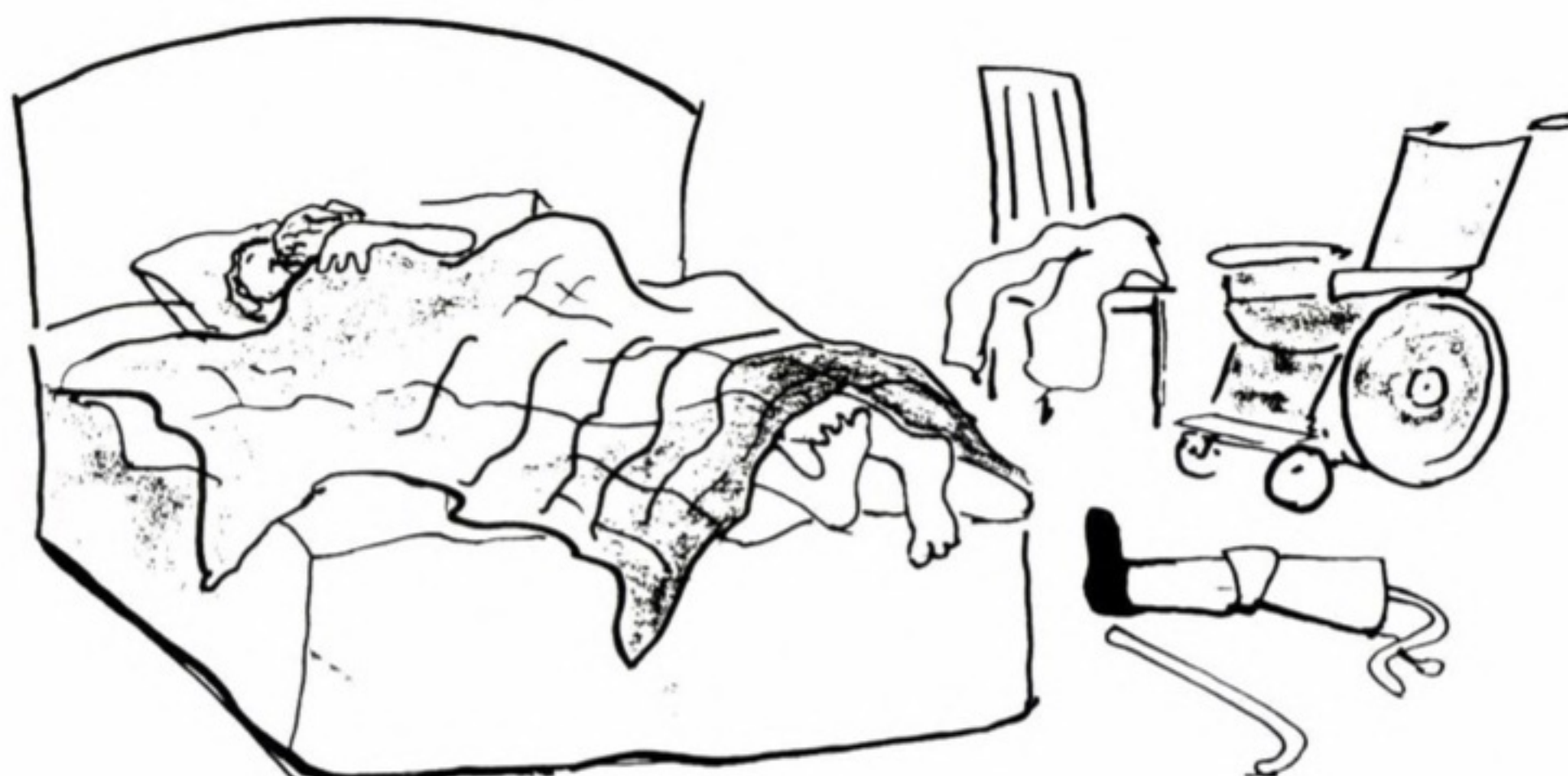
THINK about the way society creates barriers for us. Take account of the social and economic context in which we experience our medical condition. But don't reduce us to our medical conditions. Why should it matter to you what our condition is called?



CHALLENGE patronizing attitudes towards us. We want your empathy not your pity. Putting us on a pedestal or telling us how 'wonderful' and 'heroic' we are does not help. This attitude often conceals the judgment that having an impairment is intolerable – which is very undermining for us.



RECOGNIZE our existence. A gaze can express recognition and warmth. Talk to us directly. Neither stare at us – nor immediately look away either. And never talk about us as if we weren't there.



REALIZE that we are sexual beings, with the same wishes, needs and desire for fulfilling relationships as non-disabled people. Don't assume that we will never have children. And if a disabled person has a non-disabled lover don't jump to the conclusion that the latter is either a saint or has an ulterior motive.

APpreciate the contribution that we make to society in the fields of work, politics and culture. We engage in these activities for the same reasons as you do – but we may have some different insights to offer. Don't assume that we are passive – or that our activities are a form of 'therapy' to take our mind off our disability. Most disabled people are financially hard up and so we may have a greater need to earn a living than you.



This section is inspired by *Pride Against Prejudice* by Jenny Morris and produced in conjunction with Claire King and Beverly Ashton. The cartoons are by Tony Meredith.

Tony's ©



Tyrannies of perfection

Genetic engineering aims to screen out disabilities in its quest for perfection. Jenny Morris ponders just what kind of society it would create.

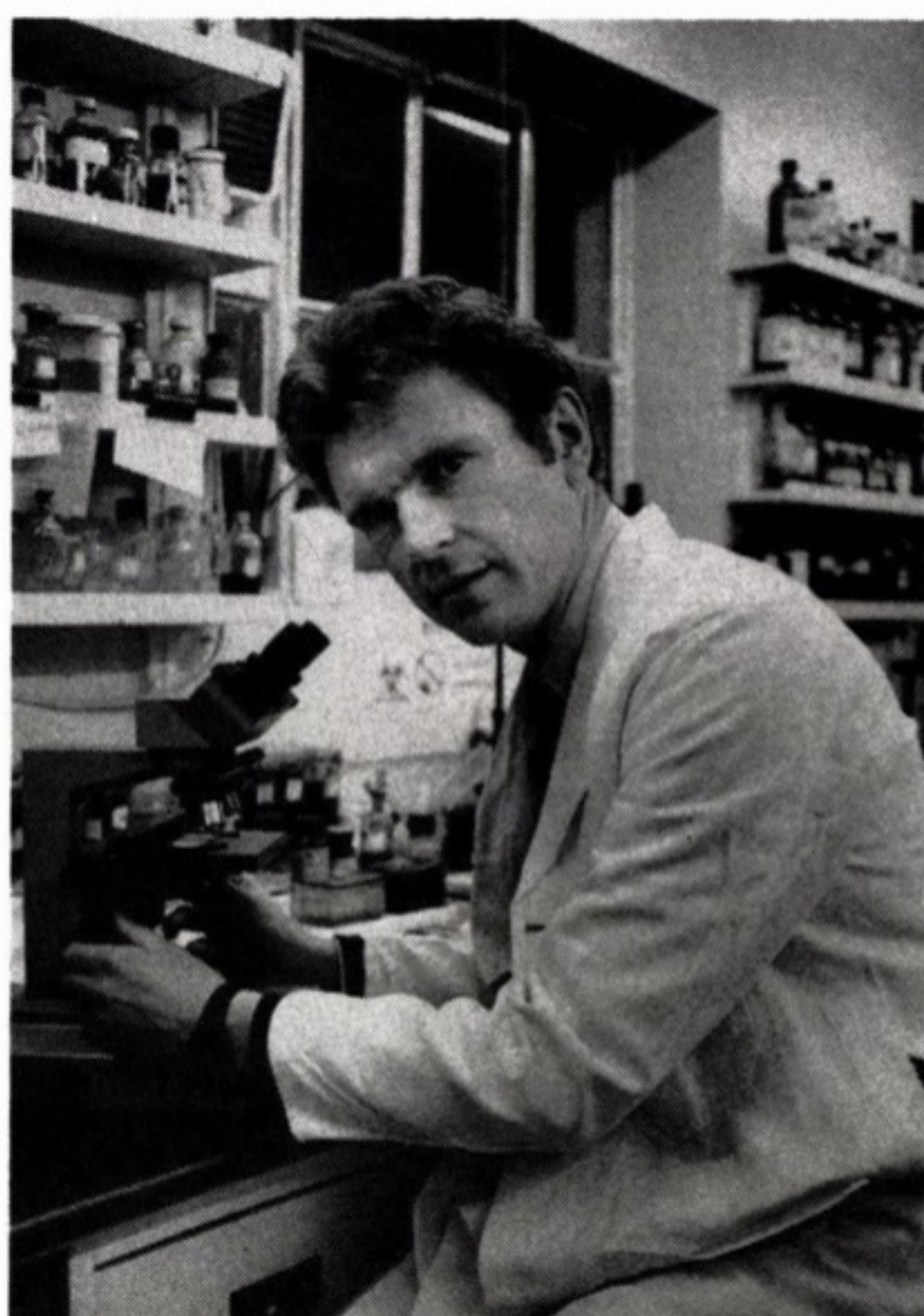
IN 1990 a North American, Kenneth Bergstedt, petitioned the Las Vegas courts for permission to 'end his painful existence'. A newspaper report stated that Bergstedt 'was a 31-year old quadriplegic hooked to a respirator for more than 20 years' and for whom 'life was no longer worth living'. A psychiatrist told the court that 'the quality of life for this man is very poor, moderated only by a momentary distraction, but forever profaned by a future which offers no relief'.¹

The judge ruled that Bergstedt had the right to be given a sedative and taken off his respirator. That he might be suffering from depression, mental illness or that there might be economic or other changeable factors making his life unbearable was not taken into account. In this, as in similar American cases, the basis of the judgment was that it is entirely rational for a person with a significant physical impairment to want to die.

In the same year British legislation on abortion was changed so that termination of pregnancy can now only be carried out up to 24 weeks gestation. Except, that is, where the mother's life is in danger or where the fetus has been diagnosed as being 'seriously handicapped'.

The new time limit was seen to be more appropriate than the previous one of 28 weeks as babies born at 24 weeks are now able to survive because of advances in medical and nursing care. However the exemption to the time limit means that if there is a diagnosis of 'physical or mental abnormalities' the pregnancy can be terminated right up until 40 weeks' gestation. An attempt to place a duty on doctors to preserve an aborted fetus' life if it is capable of surviving outside its mother's womb was defeated. As the Archbishop of York, who was not arguing from an anti-abortion position, stated during the debate in the House of Lords, the new legislation means that 'seriously handicapped people may be destroyed simply because they are seriously handicapped'.²

Half a century ago, in 1939, a decree was issued in Germany charging two doc-



Disability detection before birth raises thorny ethical issues – but scientists exclude disabled activists from the debate.

tors 'with the responsibility of enlarging the authority of certain physicians designated by name in such a manner that persons who, according to human judgment, are incurable can, upon a most careful diagnosis of their condition of sickness, be accorded a mercy death'.³

Nazi 'pity'

One of these doctors, Karl Brandt, defended himself at the Nuremberg War Crimes Tribunal held after the Second World War by arguing that euthanasia for physically and mentally impaired people was justified 'out of pity for the victim and out of a desire to free the family and loved ones from a lifetime of needless sacrifice'. The 'Euthanasia Programme' which Brandt ran killed around 200,000 adults and children designated as 'lives unworthy of life' between 1939 and 1941. Some of the children were starved to death, most of the

adults were removed to special institutions where shower rooms were converted to gas chambers. In his defence at the Nuremberg Trials Brandt argued that he was merely putting into practice what the medical profession in other countries believed.

The explicit motivation for these three occurrences is the notion that physical and intellectual impairment inevitably means a life which is not worth living. The hidden motivation is actually that disabled people are not deemed productive and constitute a high economic cost.

Fear and belonging

Sometimes this motivation is not so hidden, as when supposed costs of spina bifida over a lifetime were used to support the case for the exemption to the time limit in British abortion legislation. The debate around the Nazi Euthanasia Programme was also couched in terms of 'useless eaters' a term applied to people who were seen as making no contribution to society.

But there is another factor at play. Western culture places a particularly high value on physical ability, on youth, on what are perceived to be perfect bodies. Most people are scared of illness, scared of their bodies letting them down, scared of dependence on others. At the heart of all prejudice is an abhorrence of difference, a dissociation from experiences and appearances that do not fit in with what is considered to be right or normal, a separation of oneself from those who do not belong. People whose bodies look and behave differently do not 'belong' and our experiences are feared by non-disabled people who do not like to be reminded of the vulnerability of the human body.

The assumption that our lives are not worth living means that non-disabled people feel they have a right to look at our lives and say: 'Your experience of your body is so awful, the restrictions so inevitable and intolerable that you would be better off dead. And we are doing you a favour by condoning and assisting your suicide, killing you or allowing you to die'.

These are the attitudes which form the social context to the application of research on hereditary conditions. Developments in recent years have meant that genetic causes of conditions such as muscular dystrophy, cystic fibrosis, haemophilia, beta thalassaemia and sickle cell anaemia have been detected and various methods – from screening carriers to abortion of fetuses found to be affected – are available to prevent children with such conditions being born. In addition the identification that a particular chromosome abnormality causes Down's Syndrome and the development of pre-natal screening for this chromosome have enabled the termination of pregnancies where a woman is found to be carrying such a child.

On the face of it the issue is simple. The first question a mother asks when her child is born is 'is it all right?' Most parents who discover they are carriers of a hereditary condition want to avoid giving birth to a child who may experience significant and sometimes painful physical difficulties. Most parents hope that their child will have a normal intellectual development. When a child is born with physical or intellectual impairments, it is almost always considered to be a tragedy for both the child and the family. But is this a tragedy? Are these difficulties solely a function of the hereditary condition? Many disabled people have argued that it is society which disables in the sense of being denied a reasonable quality of life. It is a society which institutionalizes us and excludes us from education and employment. It is society which denies us the type of personal assistance and health care which would empower us instead of diminishing us as people.

Screening out

Most importantly it is a society that holds strong prejudices against disabled people and chooses to put enormous resources into the prevention of disability and very little into its treatment. Non-disabled experts are defining both the problem and the solution with little or no recognition of the prejudices which inform judgments about quality of life. The problem for them is our existence, and the cure is our elimination.

In America disability activists such as Mary Johnson have also questioned the notion that particular physical or intellectual characteristics mean a life not worth living. She argues that: 'a decision to abort based on the fact that the child is going to have specific individual characteristic, such as mental retardation or in the case of cystic fibrosis, a build up of mucus in the lungs, says that those characteristics take precedence over life itself. They are so overwhelmingly negative, that they overpower any positive qualities there might be in being alive'.

The disability movement internationally is confronting the difficult issues raised not only by abortion and euthanasia but also by genetic engineering. The three-billion-dollar Human Genome Initiative, for example, aims to map in detail the biochemical 'blueprint' of human kind and may ultimately be able to reveal and banish all medical 'frailties'. The social context in which such research is done encourages an unthinking acceptance that the elimination of certain types of people and experiences is straightforwardly a good thing. At the moment disabled people are being excluded from this debate which is being carried on within the medical and scientific community.

Exclusion is indicative of our experience of an unequal power relationship: other people make decisions about our lives and in this case about our very right to exist. Such an exclusion must not persist for we have a right to be involved in the discussions and decision-making which so fundamentally affects our lives.

I have a friend who, faced with pressure

by the medical profession to undergo screening to determine whether her fetus was 'normal' or not, resisted. She said that her child was very much a wanted child and that if it was born with, or acquired, particular physical or intellectual characteristics which meant that its needs were different from the norm, this would not detract from the value of its life for her – nor, she believes for the child itself. She hopes that the society in which she lives will eventually become tolerant and compassionate enough to divert sufficient resources to meet the needs which arise when our bodies are not perfect – whether this is through illness, old age, acquired or congenital disability.

Everybody, disabled and non-disabled, would benefit from such a society. ■

Jenny Morris wrote *Able Lives* (Women's Press, 1989) and *Pride Against Prejudice* (Women's Press, 1991).

1 *Disability Rag*, Sept/Oct 1990. 2 House of Lords Official report, 18 October 1990. 3 Hugh Gallagher, *By Trust Betrayed, Patients Physicians and the Licence to Kill in the Third Reich*, Henry Holt New York, 1990.



ILLUSTRATION : NANCY WILLIS

1 Numbers

- ◆ 500 million people in the world are disabled – roughly one in ten.
- ◆ 300 million live in developing countries.
- ◆ 140 million are children.
- ◆ 160 million are women.¹



2 Causes



- ◆ Over 100 million people are currently disabled as a result of malnutrition – that's one in five.²
- ◆ Iron deficiency, anaemia and chronic infections of the pelvis are major causes of disability in women in poor countries. The latter is often caused by female circumcision – which affects at least 80 million young girls and women – and early pregnancy.²
- ◆ A handful of green vegetables every day would be enough to save the eyesight of 250,000 children who go blind every year because their diets lack Vitamin A.²

◆ Lack of iodine is the chief cause of preventable intellectual disability in the world. It is estimated that about 800 million are at risk, mostly in Asia.²

◆ War and violence cause disability. An estimated 100,000 Cambodians have become disabled as a result of landmines. Between 300-500 people become amputees each month.²

3 Poverty

◆ Most people with spinal cord injuries in Third World countries die within two years of becoming disabled due to lack of facilities.⁴

◆ In developing countries only one per cent of disabled people have access to any form of rehabilitation.¹

◆ 80 per cent of disabled people live in Asia and the Pacific but they receive just two per cent of resources allocated to disabled people.⁵

◆ In the US and UK over 60 per cent of disabled people live below the poverty line.^{6,7}

◆ The cost of living for a disabled person in the West is estimated at \$100 more per week than for a non-disabled person.⁸



4 Education



◆ In poor countries the vast majority of disabled children do not go to school and do not find a job.

◆ In rich countries the majority of disabled children receive segregated education that does not enable them to reach their full potential.

◆ In the UK only 0.3 per cent of higher-education students are disabled although disabled people are 10 per cent of the population.⁹

5 Work

◆ It is estimated that 80-90 per cent of all people labelled as 'mentally handicapped' are unemployed.

◆ Disabled people in the US and the UK are three times more likely to be unemployed than any other group.^{6,7}

◆ Disabled men in full time work in the UK earn almost a quarter less than non-disabled men, and disabled women earn a third less than disabled men.⁸

◆ In the UK only 12 per cent of the disabled workforce are in professional or managerial jobs compared with 21 per cent of non-disabled workers.⁹



6 Gender



◆ Disabled women are doubly disadvantaged. The figures in all categories are much worse.

◆ In Australia only 28 per cent of disabled women are in the workforce compared with 49 per cent of disabled men.⁹

◆ In the Philippines only 19 per cent of disabled women are employed and 95 per cent of those have to settle for very low wages, only \$35 per month, one third of the poverty threshold.²



7 Rights

◆ Only one country in the world has anti-discrimination legislation – the United States which in July 1990 passed the Americans with Disabilities Act.

◆ Human Rights charters for disabled people exist in Canada, Sweden and some states in Australia.

◆ Many countries have equal-opportunities laws but these are rarely implemented.

◆ The UN Human Rights Declaration on Disability of 1975 would give disabled people rights internationally – if it were properly implemented, monitored and evaluated.

1 Final Report on Human Rights and Disability, the United Nations Economic and Social Council, July 1991. 2 Women and Disability, Esther Boylan, (Zed Press, 1991). 3 Vietnam Veterans of America Foundation, 1992. 4 The Hesperian Foundation, Palo Alto, US. 5 Disabled People's International, 1992. 6 Disabled People in Britain and Discrimination, Colin Barnes (Hurst and Co., London 1991). 7 Toward Independence: a Report to the President of the Congress of the US, February, 1986. 8 Disabling Income Group, London, UK, 1990. 9 Disabled Women's International Newsletter, No 5, October 1991.

Three styles: the MS Society trading on the tragedy of youth and beauty struck down; paternalism and patronage from Mencap; a welcome cry for justice from the Spastics Society.



Fear for sale

David Hevey blows the lid off the disability charity advertising business.

BENEVOLENT advertising agencies see their charity clients as the 'heart of a heartless nation', the 'opiate of the handicapped' – to misquote Marx. The notion that disabled people are totally dependent on charity is so all-pervasive that it is inconceivable that an agency could even think of charging commercial rates. Both charities and the ad agencies who hold their accounts agree that the relationship is moral, not fiscal. Time and time again I have heard ad-men and women describe the charity account as something

'to get your teeth into and to be creative with, something which isn't the usual can of beans'.

The main task of the advertisers is to build a campaign which fights for the public's eye and opens the public's purse. The first stage is to create a 'brand awareness' imagery which visualizes the impairment – and subtly links it to the charity client. The agency must find an image which gives the impairment a symbolic yet social identity. The body of the person with an impairment becomes both the essence and the symbol of disablement. The body is fragmented and the major fragment – the impairment – becomes the centre of attention.

Now the impairment has to be labelled so that it can be seen as 'owned' by the charity in question. This is branding. Like all commercial publicity, charity advertising needs both similarities and distinguishing marks. Disability charity advertising is almost always in black and white, while commercial ads are almost always in colour. Charity advertising sells fear, while its commercial equivalent sells desire. Charities promote a brand not to buy, but to buy your distance from.

Most disability charity ads carry at least two messages – one in the photo, one in the text. The photograph shows dependency and – if taken in isolation – futility and oblivion. The accompanying text often contains a 'scientific' challenge to the pictorial oblivion by adding objective 'facts' about the impairment. This may appear contradictory but actually has the effect of setting up the dependent-impairment versus active-charity dynamic in your head. The image posits futility and hopelessness, while the text suggests methods of cure, care or eradication. There is the past but there is also the future. The charity's simple logo lets you know that the future is in safe hands.

Next there is 'attitude change'. This will take the form of a brief description of the charity's efforts to alleviate or cure the impairment. It is never about how the disabled person is organizing against her or his oppression. Attitude change is the charities' dream of social change without political action.

The process can be seen in a number of campaigns. The UK-based Multiple Sclerosis Society campaign, with its memorable 'MS tears lives apart' slogan (accompanied by a dramatically ripped photo of an otherwise 'perfect' body), is a classic example. The first stage of their campaign established the tear or rip as the symbol of both impairment and the society. The ad features beautiful models with nothing to live for after their beauty is destroyed. The beast had come upon them.

The second stage of the Society's campaign shows a 30-year-old man being



Ascerbic, witty and rude. Ian Stanton and others with the *Tragic but Brave Show* lampoon the charity ethic (above). Others (below) protest more directly.

bathed. This is symbolic of the despair of the MS decline. MS has been turned into a symbolic condition, rather than an actual one. MS is no longer real but is designed to mirror a fictional manifestation of the fear within the viewer. The subject has a mothering figure (a woman) bathing his physical self and his symbolic soul. The image shows his broad neck with her large hands and her muscular arm across it. Her sleeves are rolled up, she has a job to do. Her head leans forward and her forehead almost connects with his. Her activity and his passivity are constructed as a heterosexual male nightmare. Despite his bulky torso, he does not fill the bath. He has been both diminished and infantilized by his condition. His head tips down and his apparent sadness is written in the text, which reads: 'How does it feel to have the mental age of thirty and a physical age of one?' The final twist in this sorry saga is the knowledge that his mind is trapped in an asexual infantilized body.

A superficial analysis of these adverts



would suggest that the MS can be tackled by giving the Society money. But this is not the only thing in the ad. Charities themselves have become victims of their own propaganda. A central myth is that charities exist exclusively in a two-way flow of giving between themselves and the public. But in reality their total income is broken down between assets, trading and voluntary giving. Of the voluntary giving about a third represents giving by legacy. The other two thirds of voluntary income comes from a host of sources including covenanted giving, payroll giving and the income generated by volunteers.

However, charity advertizing publicly marshals this diversity of income into the one mythical source of voluntary giving. It is imperative for a charity's fiscal privileges and their social status (as well as their domination of the disability agenda), that they are not seen to be active in business – or in politics. They portray themselves as the innocents in the commercial world, passively waiting for their goodness to translate into income. Advertising is a declaration of their goodness that provokes an avalanche of financial support from admirers. In the case of the UK MS Society for example the total voluntary income of their second year of the Tears Lives Apart campaign (1987/8) was £6,546,000 of which £4,654,000 was from legacies and other gifts and the rest from voluntary fund-raising. In fact during the years of the 'tear' Campaign the MS Society has fallen from 32 (1987) to 38 (1989) in the income league table of fund-raising charities. What is more, this fall in its voluntary income suggests that the nega-

tive message of the 'tear' campaign could be losing the MS society up to a third of a million pounds a year.

But the MS society is not alone. Advertising simply does not pull in the money to nearly the extent charities (and advertisers) like to think. A recent Charities Aid Foundation report entitled 'Charity Household Survey 1989/90: Who gives what and why', found that the most common way in which the public gave to charities was door-to-door collections and one of the least used methods of prompting someone to give was through general advertising campaigns – only one per cent were found to respond to this method. It is becoming clear to me (and I suspect to the charities, though their research on this is considered a commercial secret) that the central point of charity advertising is not just to raise money: at this it manifestly fails. Its central purpose is to appeal to the volunteer army of the charity involved – organized within regional and local 'self help' groups. Charity advertising is there to inform these people that they exist and that their mission is happening.

The question remains: why do people give at all? The central reason for giving to, or volunteering for, a particular charity is

the psychic presence of the impairment in question within the living or folk memory of the giver. People give to charities representing impairments that they have some personal experience or knowledge of. Isolation and loss is how the charity consumer is taught to characterize impairments. The hope is that the image may prove cathartic both for the donors and for the disabled people they want to support. It cannot – because expectations are simply too high. The charity consumers have a living memory of the impairment. They see the charity image as an externalized memory of pain. Perhaps they feel giving will purge this memory forever. The fact is that campaigns of advertising, direct mail, co-ordinated press work, volunteer door to door and street canvassing cannot sustain a large voluntary income unless this personal connection is made by the giver.

So disabled people are systematically treated as 'needy' – whereas the rest of society can enjoy the status of workers, producers and givers. Nowhere in the world – apart from the US – is there anti-discrimination legislation establishing civil rights for disabled people. To make matters worse disabled people are usually isolated even in their own families – unlike other

oppressed groups which may unite and form communities along lines of class, race, gender or sexual orientation. Charity advertising does not in any way solve the problem of disabled people's isolation because it publicly validates it, feeds off it even.

Quite simply, disability charity advertising fails. It does not directly generate enough money. It confuses 'disability' (which is the product of social discrimination) with 'impairment' (which is the product of a medical condition). But mostly it fails because it is the visual flagship for the myth of the tragedy of impairment. It is the higher ground to which all non-disabled society looks to unburden its guilt and its 'able-bodied' anxiety. What appears to be the heart of a heartless nation is itself one of the great bastions of the oppression of disabled people. The real 'tragic flaw' of this form of disability representation is the existence of impairment charities themselves and the way in which society substitutes charities as the alternative to giving disabled people our civil rights. ■

David Hevey is a London-based photographer. His recent book, *The Creatures that Time Forgot* (Routledge, 1992) deals with disability imagery.

Dave – return of a Vietnam vet

I FIRST got involved working in Cambodia about two years ago when another disabled Vietnam veteran talked to me about maybe setting up a rehabilitation centre in an area near Phnom Penh called Kien Khleang. When I got there I was taken aback by the amount of suffering in such a small area. The number of amputees – and their level of amputation – was overwhelming. In one building there were about 100 people who were the most severely disabled soldiers in Cambodia. Some were so badly injured that it was hard to imagine how to set about fitting them with limbs.

There were other reasons why coming back to southeast Asia to work was a powerful experience for me. I had been a marine in Vietnam during the war and had been involved in the invasion of Laos. Now it felt like coming full circle – like walking through that reflecting black granite Vietnam Veterans memorial stone in Washington and coming out in Cambodia. Many Westerners have forgotten that people are still hurting in southeast Asia and that we and people in the US Government are responsible. We bombed Cambodia – a neutral country – and in so doing drove Pol Pot's Khmer Rouge to power. We were responsible for the genocide that followed.

But in spite of this, the response we got from Cambodians when we started working at Kien Khleang was positive and friendly. They are gentle, accepting people – which is why the project worked so well. Of course they talked about how they got their injuries, about family members they lost in the holocaust. How could I say I was sorry and expect them to forgive me? Of course they couldn't. But I think that being an amputee myself helped. I empathised.

I know their pain.

Anyway, we got to work at Kien Khleang using the Jaipur limb system. This artificial limb comes from India and is much better suited to conditions in developing countries than the



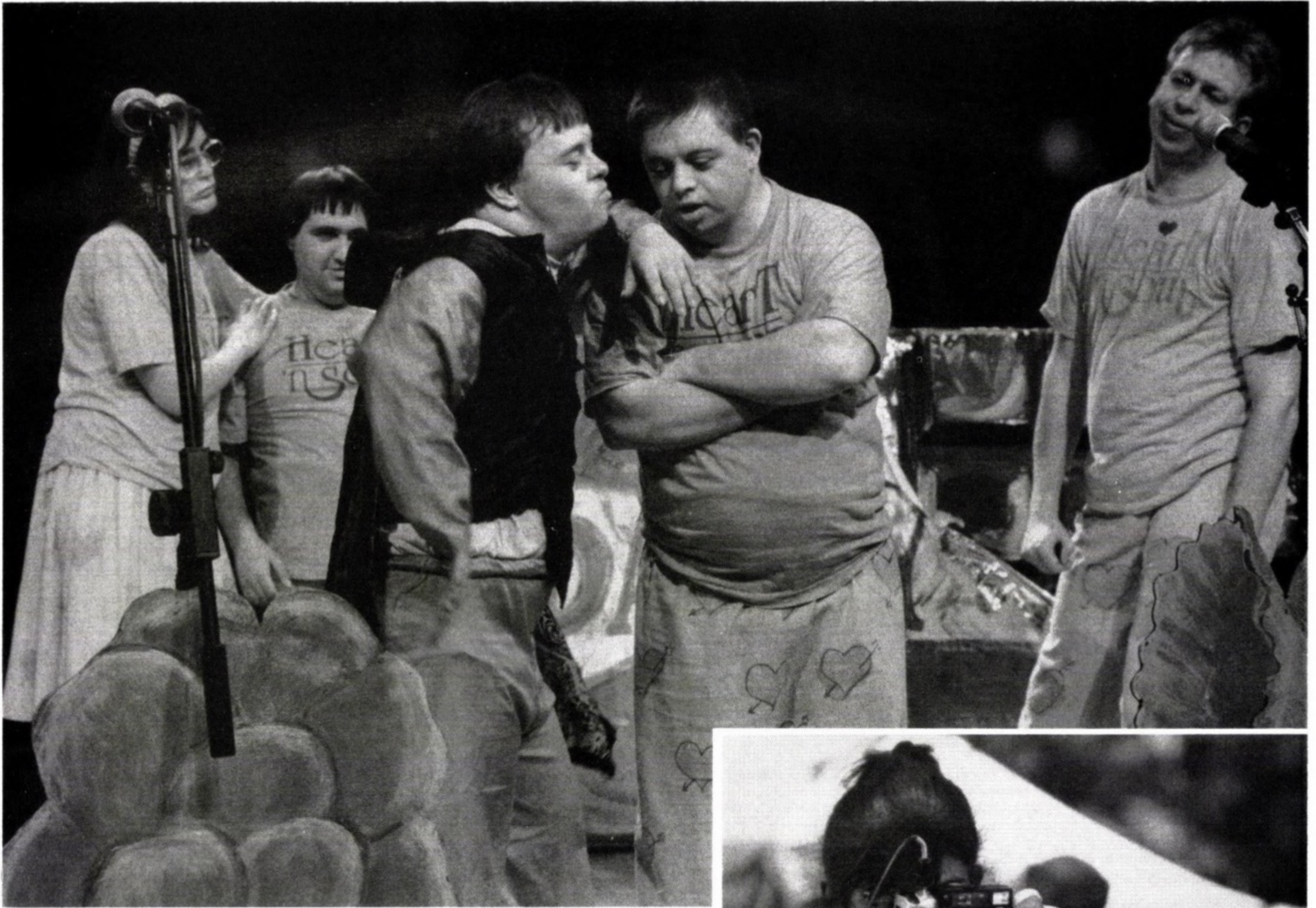
expensive and inappropriate Western limbs that other agencies are using. What's more, with this system we are able to train Cambodians to manufacture and fit the limbs themselves. I must say I was originally opposed to the Jaipur limb. As a practitioner in the US I had heard so much negative criticism of it. But when I went to India – to Jaipur in fact – I was simply amazed at how effective it was. This limb is durable, it can be manufactured very inexpensively, anyone can learn to fit it.

It was then that I realized that the criticism had been coming from the international companies who were selling artificial limbs. They

stood to lose a lot of money if the Jaipur system was adopted in developing countries instead of their own high-tech limbs. For example the imported limb that the International Red Cross is using in Cambodia costs, on average, \$500. The cost of the Jaipur limb ranges from \$26-\$75 depending on the level of amputation. And it can be made from local materials. The International Red Cross limb and the Cambodia Trust devices have to be imported. These organizations are creating a dependency. We want to create independence. When we leave, the Cambodians will have a workable system of prosthetics that may not be the best in the world but which is definitely better than what they had before. They will be able to make limbs from materials available in Cambodia or in some cases from Vietnam – and that's a whole lot closer than London or San Francisco.

What we want to do next is fine-tune the system and then take it out to the provinces in Cambodia and maybe even set up a program in Vietnam. When I was in Cambodia last I wore a Jaipur limb myself. The Cambodians loved it – every time I fell down while playing volleyball they laughed their asses off. There is a hell of a lot of satisfaction in this work – which is something that all the people in the Foundation who have been working in Cambodia have experienced. I feel that at some point we are making a difference. We are being the ambassadors we should have been back in the 1960s and 1970s.

Dave Evans of the Vietnam Veterans of America Foundation is a consultant with the Kien Khleang project in Cambodia.



It's art, it's politics, it's self expression. It's not therapy! Disability culture has taken off in a big way in the past few years. Theatre groups like London's Heart and Soul (consisting of people with intellectual impairments) don't just do a version of mainstream theatre – they perform their own plays about disability, about society. Others, like Samena Rana, use photography to present disability as seen by disabled people. Which is what this photospread is about – the three images being the work of disabled photographers Amanda Knapp and David Hevey, who captured the two deaf boys expressing themselves on the left.

The eye of the beholder



*Poverty makes disability worse – but a positive attitude can make all the difference. **Balakrishna Venkatesh** writes from India where 24 million disabled people live.*



H. CARTIER-BRESSON / MAGNUM

Two faces of disability: stigma and despair on the streets of Calcutta; growing hope in a blind people's nursery project.



SUE GRIEG / OXFAM

RAMU had high fever. Doctors called it polio but his parents, agricultural workers in the Indian state of Andhra Pradesh, did not understand what that meant. When they realized that their youngest child wouldn't be able to walk they took him to quacks, faith healers, witch doctors, even the district hospital, in search of a cure. This meant that one of them could not work and their already meagre income dropped by half to about 70 US cents a day. They soon got into debt and had to abandon their quest to enable Ramu to walk. The social consequences for Ramu were profound. From then on adults in the family and the neighbours in the village stopped cherishing Ramu as a child. They no longer carried him around or played with him. He became a loner. The other children in the neighbourhood wouldn't accept him as a child either. Instead of calling him 'Ramu' they started referring to him as 'the cripple'.

Ramu was fed and clothed but received nothing in the way of mental stimulation. He was seen as a burden, believed himself to be useless and, not unnaturally, became depressed. The women in the village would

tell his mother, Laxmi, that she and her husband were paying for their sins or the sins of their ancestors and that whatever happened was in the hands of God.

Ramu need not have been a victim of polio if his parents had had access to information about immunization. But even if they had received this information it is unlikely that it would have been in an understandable form or one which could break through their deep-seated religious values and prejudices. I believe that the reason Ramu could not be seen as a contributor by his community was because nobody had seen images of disabled children like him doing the sort of useful tasks they can do – like looking after younger children, tending chickens, or gathering twigs. Nobody had heard of disabled people going to school, learning a trade or raising a family.

The experience of another boy, Kuppaswamy, was quite different. He came from a middle-class family in a small town in Tamil Nadu. His father, Govindaswamy, was a successful carpenter who liked hunting and would make gunpowder at home with the help of his children. One day the ammunition exploded

and Kuppaswamy's hands were blown off.

Govindaswamy did his best to encourage Kuppaswamy to take an interest in carpentry and spent long hours devising ways and means to teach carpentry to his now disabled son, using wrists, feet, legs. It was time well spent. Kuppaswamy is now himself a skilled carpenter, has inherited the business from his father and manages it well. He is married, has three children and leads a full life.

While Kuppaswamy's parents had the same religious beliefs as Ramu's they had a different sense of their son. They could see the child in him and the human potential for him to be a full person. This may be because they were richer and more entrepreneurial – thus giving Kuppaswamy access to a business environment from which he could make a living.

It is certainly true that poverty oppresses disabled people and makes their situation worse. But it is not necessarily true that an environment of wealth ensures human dignity and fulfilment for disabled people. What remains crucial is the attitude of non-disabled people. Take the case of Mohan, a boy with a mild to moderate development

disability. He is from a wealthy family in South India. His father is well known in the medical profession and has provided Mohan with everything he needs. This includes a suite to himself, a chauffeur-driven car and all that the electronic media can offer for entertainment. But he has no friends, no occupation, no education – nothing to stimulate his personal development.

Lalitha on the other hand is a blind child living with her grandmother, a poor agricultural labourer, in a village in Andhra Pradesh. The old woman heard of a non-governmental organization active in the area that was encouraging disabled people and their guardians and parents to attend meetings. During one of these meetings she heard how blind children like Lalitha were going to school and being educated. When she saw photographs of disabled children in school she became determined that her granddaughter too should be educated, even though it meant sending her to school 300 kilometres away.

There are millions of people in India whose experience of disability is like that of Ramu or Mohan – but few like Kuppaswamy or Lalitha. Ramu and Mohan have been dehumanized by others' perceptions of them, and forced into a culture of dependence and silence. Positive images can change the way in which disabled people are perceived.

Poor or rich, people love their children, disabled or not. The key is to enable them to see that disabled people are also contributors. If only Ramu's parents had seen the boy as a child first and then disabled. If only Mohan's father had seen him as a person who had other needs. But there is little in society to encourage such attitudes. And there is no political will to invest in methods that could bring about change.

Political manifestos of the last 45 years in India have not included disability as an issue – although the country has 24 million disabled people. No doubt 24 million is a large vote bank – but this scattered population does not have political clout as it is not organized to campaign for its rights.

Disability is not just a medical and a rehabilitation issue. It is primarily a development issue because of the link to poverty.

Disabled people have the same needs as non-disabled people and can contribute to their own development. Income generation, education, housing, transport, land rights – all of these are vital.

For the moment the number of disabled people in India who are organizing themselves into self-advocacy groups and demanding concessions remains small. And they are not demanding equality with non-disabled people – yet.

Balakrishna Venkatesh is the director of Action on Disability and Development India, based in Bangalore, which works to empower disabled people.

Juan – drug smuggler turned therapist

I AM going to tell you the story of my life. When I was five years old, my mother died. From then on, my father took charge of our family and life went on. But when I was 10 my father died too. That's when I lost the rudder to my life. I suffered until I was 13. Then everything changed. I became friends with a man who offered to help me. He was the answer to my dreams because I was so tired of living in poverty, so tired of suffering. I thanked God for the opportunity to end my misery.

The first thing my friend did was to give me a package that weighed three and a half kilograms. He also gave me a .45 revolver. He warned me that in no case was I to lose the package; that my future depended on getting it to Mexicali. The package reached its destination and when I returned my friend was waiting for me. Not until then did I realize that the package contained cocaine. 'You've passed the test,' my friend told me. 'Do you want to keep working for me?' I told him I did, and he gave me some money. I felt I wouldn't have to suffer so much anymore.

I trafficked in drugs for three years. Then one day my friend was killed by the federal police. I had learned enough about the business by then, so I decided to strike out on my own. My fortune began growing. I continued like this until I met my wife. We had a beautiful daughter together and discovered a happiness I had never felt before. I retired from the business and became a rancher. And yet I felt I was doomed because I had so many enemies. I had no fear of dying; my only concern was for my daughter. I wanted to make sure that, if I was killed, she would still be taken care of and would never suffer. When my daughter turned two, I threw a party, never imagining that it could be dangerous. I had her in my arms when a pickup arrived and several people started shooting at us. The first shots hit my wife and killed her instantly; then they hit me. With seven bullets inside me I watched them kill my daughter. I pulled out my own gun and managed to hit the pickup's gas tank, making it explode. I had killed my wife's and daughter's assassins. Then everything went blank [one of the bullets passed through Juan's spine, paralyzing his lower body].

I thought of killing myself after the loss of my family but I was never left alone. My brothers were beside me, sharing my suffering. I asked them to help me to find a way to walk again. We went to many different doctors. My fortune was almost gone when I finally realized it was all hopeless. All the doctors wanted was to make money. Then, one day my brothers found a disabled persons' project called Projimo. They offered to take me there. I had nothing to lose, so I agreed. As the days and months went by, I felt myself making progress. Now I am happy because I don't have problems, I've retired from the business and spend

my time volunteering at Projimo. I feel happy because, even though I am paraplegic, I live in peace.'

+ + +

AT Projimo disabled people run their own rural rehabilitation programme. It was set up in the hills of Western Mexico in 1981 and run by disabled villagers to serve disabled children and their families. The children developed their own abilities to look after themselves, help other children, and get on with projects such as building their own disabled playground. Soon disabled children were coming from all the over the country – often travelling for days and arriving hungry and penniless.

The idea of the program is to respond to human needs as they arise – and this has brought a major change in recent years. There has been an influx of physically and socially disabled young adults with spinal cord injuries caused by bullet wounds. Most are young men who come from the underworld of the cities, from the rapidly growing 'culture of violence' or *la vida mala*. After rehabilitation many chose to stay, becoming project leaders and skilled craftspeople. Meanwhile other centres based on the Projimo



model are springing up for children in other parts of the country.

Juan was interviewed by **David Werner**, founder of the Projimo project. Werner believes that Projimo should respond to the needs of people like Juan. 'Culprits are also victims. Even people with the most violent backgrounds turn out to be very human individuals trapped by circumstances. At their worst they seem heartless. Yet they may be surprisingly loving and tender with the loneliest people. At Projimo the same Juan that, during a drunken binge, terrorized an elderly diabetic schoolteacher gave special therapy to a six-year-old boy with muscular dystrophy. His gentle touch had a marvellous effect on the child who up to then had been fearful, whiny and crying any time anyone came near him. With Juan's attention he became self-assured with other people and enjoyed the exercises which Juan had so imaginatively turned into games.'

The root problem, Werner believes, lies not with 'deplorable' young people like Juan but 'in the society that deplores them. It lies in the mushrooming city slums, mounting homelessness and unemployment, the widening gap between rich and poor. It lies in the systematic undermining of agrarian reform measures which forces more and more poor farming families off the land and into the "septic fringe" of the cities. It lies in the international forces that impose devastating "structural adjustment" and "free trade" policies on debt-ridden countries.'

Project Projimo, can be contacted through the Hesperian Foundation, PO Box 1692, Palo Alto, CA 94302. Tel (415) 325-9017.

Revolution!



Vic Finkelstein tells a fable of turning tables.



ILLUSTRATION : BRENDA BRIN BOOKER

It all began when Shanti was late again for school. The rain was to blame. It had churned up the mud so much that she had had to drag her lame leg way beyond the usual river crossing to find a

safer spot. Crossing the river was harder than she'd expected. She reached school, exhausted, muddy, wet – and pleased with her success. But the teacher, Mr Pahad, had shouted at her. 'You silly child! You should stay at home when it rains.'

He was in a bad mood today – not helped by the fact that he knew he would probably feel compelled to help Shanti get home after school. That would mean get-

ting mud on his suit – and tonight he was going to a banquet to receive an award for his contribution to the welfare of the disabled children at his school.

A thought came to him. What if all disabled people, children, adults and older people, were sent to a special village where everything was designed to meet their special needs? There would be special schools, special sport, special employment and special housing.

Whenever he had a spare moment during the rest of that day Mr Pahad re-wrote his speech for the banquet. Then he had another brainwave. He would take Shanti with him. She looked so sweet and shy with her muddy dress and twisted foot. He would explain her plight and ask for donations to build a disabled village for all the

disabled people of the district.

So a dazed Shanti found herself at the banquet, being waited upon by servants in spotless uniforms. She felt embarrassed by the mud on her dress and wanted to use the washroom but Mr Pahad insisted, 'No, no. I want everyone to see you the way you are.' Mr Pahad made his speech and, indicating Shanti, explained his proposal for the disabled village. People liked the idea. They clapped and cheered. Later they arranged committees for fundraising. It was decided that the village would be built on the other side of the river and that it would be a village for wheelchair users. If it worked other villages would be built for the blind, deaf and people with learning difficulties.

By the end of the evening Shanti had been generously patted and kissed but never actually spoken to. In the weeks that followed her picture appeared on a large fundraising poster all around the district. The poster read 'Shanti and others like her need your help. Give generously for the disabled village.'



On the day the village was opened flags flew, there was food for all. The disabled people were lined up to meet famous guests. Speeches were made and more awards given to Mr Pahad. When the festivities were over the able-bodied care-givers and professionals established a convenient (for them) routine to get the residents out of bed in the morning and back into bed in the evening. During the day the villagers had occupational therapy.

At first the villagers hated being taken away from their homes. But as time passed they found that being together had certain advantages: they could meet more easily and share ideas and feelings. Shanti liked being in a place where everything was arranged for people who lived in wheelchairs. You could do all sorts of things which you were prevented from doing 'beyond the river' as the able-bodied world was now called. You could even do your own shopping. This made the residents think: if they could do their own shopping why should they not work in the shops themselves too? They suggested this to Mr Pahad. But he said it was 'unrealistic'. So were most of the other suggestions residents made. Relations between staff and residents got worse and worse as one suggestion after another was trashed by the able-bodied authorities.

The villagers got together to discuss the situation. They debated for several hours. Some felt that with the force of argument they could change the attitudes of Mr Pahad and his helpers. Others felt there was no point – that able-bodied people didn't begin to understand the experience of dis-

ability. The villagers finally formed a committee and began plotting revolution.

A few days later, when most of the helpers had gone over the river for their regular monthly staff meeting with Mr Pahad, the disabled residents took direct action. They barred the village gates, closed off all entrances and exits and flooded pathways leading to the village.

Shanti, being the smallest and lightest, was lifted onto a wall where she could watch for the returning helpers while disabled villagers prepared to do battle. 'They're coming, they're coming.' Shanti screamed with excitement. From where she sat she could see everything.

First the helpers were surprised. They never expected disabled people to do anything without their assistance. Then they

got angry as their feet got wet and muddy in the pathways and they found all the entrances closed. When they realized that their jobs were on the line the helpers became all the more convinced that 'the disabled' urgently needed their help. They broke down the gate and rushed in – only to bash their heads and fall flat on their backs. A low ceiling of poles had been tied into place with just enough room for wheelchair users to move freely underneath but too low for the 'walkers'!

Then a row of villagers moved forward, pushing the dazed care-givers out of the village with scoops that had been fitted to the front of each wheelchair. Eventually the helpers gave up and left the village.

There were many changes after the Revolution. Roads and paths were dug up

Beverly – a tale of three chairs

OWNING three ageing electric wheelchairs is a bit like painting the Golden Gate Bridge – an exercise in constant maintenance.

I have a love-hate relationship with my equipment. With it I can live as I choose. I work at a career which satisfies me, for a salary which pays the mortgage and I live alone. I love this. To maintain it I am completely dependent on all my wheelchairs working all the time. I fear and dread a chair breaking down as when it does my life comes to standstill. Without an electric chair waiting for me I can't get out of bed, move to my clothes to dress let alone reach the bathroom. If my outdoor chair breaks down I can't leave the house or drive to work. I could be pushed in a manual wheelchair to do these things if I had a full-time care giver... but I don't want that and anyway it would cost me more than the chairs.

Putting together my fleet has been an education in the art of political compromise. I have learned at first hand that there is nothing simple about believing in 'rights not charity' for disabled people while living in an age where rights are in short supply. I have guiltily benefited from lots of charity. Averting my eyes from fellow socialists, as a student, I was aware that if I had not accepted the gift of an electric wheelchair from a voluntary group which was 'Propping up the Bourgeois State' I would have not been there to encounter our guiding ideology.

The physical relationship between the user and her electric wheelchair is more akin to that between a foot and a shoe than a driver and a car. On the other hand most electric wheelchairs cost about the same amount as a good second-hand car. Some cost more. The chair which I need to use with my car cost more than the car when they were both new. There was government sponsored help available for one or the other. As a measure

against depreciation, I chose it for the car.

The salesperson who sold me the chair knew his advantage. As I gasped at the price quoted he replied: 'But think what this means to you as a disabled person. You would be able to live a useful and meaningful life, INDEPENDENTLY. Surely that is priceless to you.'

'But it's a lot of money, which I haven't got.'

'You could get it. Why not approach your local Lions Club, the primary school down the road... sponsored walks, sponsored slims, get someone to run in the London Marathon. You'd be surprised how quickly it would be raised for a bright girl like you if you got your picture in the paper!'

'But I work. I'm an

adult. I have lectured at the local school.'

'Well, there you are then. Of course you will be able to get them to raise money for you.'

In the end I borrowed the money from my parents.

There is plenty of scope for profiteering with equipment for disabled people. Everyone in the Movement knows that disability has spawned a multi-million dollar industry worldwide. When aids have been 'Specially Designed for The Disabled' tag on them there is likely to be a special price mark up as well.

The same industry contains some of the most generous business people and artisans who, as allies, make and repair our equipment at minimal profit and sometimes at a loss. The man who repairs my chair repeatedly patches up aging parts charging me very little for labour. Quavering I ask him if it is enough. It would be a disaster for me if he went out of business.

Until the cost of living with a physical impairment is refunded to individuals, disabled people will not have the economic clout needed to be taken seriously as consumers.

Beverly Ashton is a fundraiser with Action on Disability and Development UK, based in Frome, Somerset.



and replaced with wheelways. Doorways and ceilings were lowered to a more reasonable height for wheelchair users. The shops, the school, and places of employment were all altered. Fashion became more interesting as the village shoe shop began selling multi-colour designer tyres for wheelchairs.

As Shanti grew up the memories of the able-bodied soon faded and the villagers forgot that they were supposed to be disabled. In this village they were the 'normal'. Life went on peacefully for several years until one day the villagers were once again brought face to face with the able-bodied from across the river.

It happened during a particularly heavy rainy season when the river burst its banks and flooded the able-bodied village. Those who escaped made their way to the nearest high ground – which just happened to be the disabled village.

Shanti was busy making a pot when she spotted the first flood survivor on the main wheelway. Then another, and another. A whole stream of able-bodied people poured into the village, getting their feet stuck in the wheelway tracks, and knocking themselves out on the doorways as they stumbled into houses, looking for shelter. Soon the village doctors had their hands full. Other villagers prepared food for the victims – who had to eat off the floor because the disabled villagers had long dispensed with tables. Their own wheelchair attachments were suited to all uses.

The disabled villagers felt sorry for the able-bodied. They seemed so clumsy, helpless. Many of them couldn't even get out of the old community centre building that had become their residential home without damaging their feet in the wheelway tracks. Special transport was devised so that a little trolley for the able-bodied could be attached to a wheelchair.

But who was going to look after the able-bodied? They could not work as everything was designed for people in

wheelchairs. Soon able-bodied cripples in ill-fitting clothing made for wheelchair users were to be found on wheelway corners begging for food and money. More fortunate able-bodied refugees were taken from their residential home to the day centre where they could do some basket work and other useful occupational therapy.

The biggest problem for the medical profession was the chronic bruising of heads. The village doctors diagnosed this as 'cerebral indigene' and recommended either a harness to keep the able-bodied bent double at wheelchair height or padded guards which were strapped to the forehead.

Shanti was becoming increasingly concerned about the welfare of able-bodied cripples. She was asked to organize a public appeal for money to provide the able-bodied with 'care in the community'. Then someone suggested that instead of care the money might be used to set up a special place where the able-bodied could live. This reminded Shanti of Mr Pahad's original scheme for the disabled village – and she was opposed to it.

'Disability,' she protested as she addressed a public meeting on the subject, 'isn't something that you have. It is something that happens when one group of people create barriers by designing the world only for their style of living.'

And she went on: 'We will not make any progress by keeping disabled people on one side of the river and non-disabled people on the other, with each side creating barriers. What we need is to build up the banks so that the river does not flood and to build bridges across the river so that we can meet, exchange experiences and create an environment where we can celebrate human difference.' She had become quite an idealist, had Shanti.



Vic Finkelstein teaches disability studies at the Open University, Milton Keynes, UK.



Word watching

Language to describe disability is changing to become more positive and less disparaging. Opinions vary and perceptions are changing all the time but here is a rough guide.

Avoid: Cripple, invalid, physically challenged or differently-abled.

Use: Disabled person/people. Person/s with disability/ies.

Avoid: Insane/crazy/mental patient.

Use: Person with a mental health disability.

Avoid: Mentally retarded/defective/feeble/simple/mongoloid.

Use: Person with intellectual disability or who is intellectually impaired or who has... eg. Downs Syndrome

Avoid: Spastic. Fits.

Use: Person who has spasms. Seizures.

Avoid: Wheelchair-bound

Use: Wheelchair-user.

Avoid: The blind/deaf/handicapped.

Use: People who are blind/deaf/disabled.

Avoid: Suffers from... or is a victim of...

Use: Has...

Useful contacts

AOTEAROA / NEW ZEALAND: Disabled Persons' Assembly PO Box 27-186, Wellington. Tel/fax 857 828.

AUSTRALIA: DPI Australia PO Box 713 Fyshwick ACT 2609. Tel (6) 2961744.

CANADA: Coalition of Provincial Organizations of the Handicapped (COPHO) Somerset Building 926-294 Portage Avenue Winnipeg, Manitoba, R3C 0B9. Tel (204) 947 0303. **DAWN Disabled Women's Network Canada**, 658 Danforth Avenue, Ste. 203, Toronto, Ont, M4J 1L1. Tel (416) 406 1081.

UK: British Council of Organization of Disabled People (BCODP), De Bradelei House, Chapel St, Belper, Derbyshire DE5 1AR. **Disabled People's International (DPI)/Disability Awareness In Action** 11 Belgrave Road, London SW1V 1RS. Tel (71) 834 0477. **Action on Disability and Development**, 23 Lower Keyford, Frome, Somerset BA11 4AP, UK. Tel (373) 473064. **International Disability Education and Awareness**, William House, 101 Eden Vale Road, Westbury, Wilts BA 13 3QF. Tel 0373 827635.

US: World Institute of Disability, 510 16th Street, Suite 100, Oakland, CA 94612 1502, Tel. (510) 763 4100. **Independent Living National Organization**, 2539 Telegraph Avenue, Berkeley, CA 94704, Tel: (510) 841 4776.

AFRICA and MIDDLE EAST: Southern Africa Federation of the Disabled (SAFOD) PO Box 2247, Bulawayo, Zimbabwe. **Disabled People of South Africa (DPSA)**, PO Box 11149, Brooklyn 0011, Pretoria. **National Association for Disabled People in Lebanon** Al Mina St., Tripoli Lebanon.

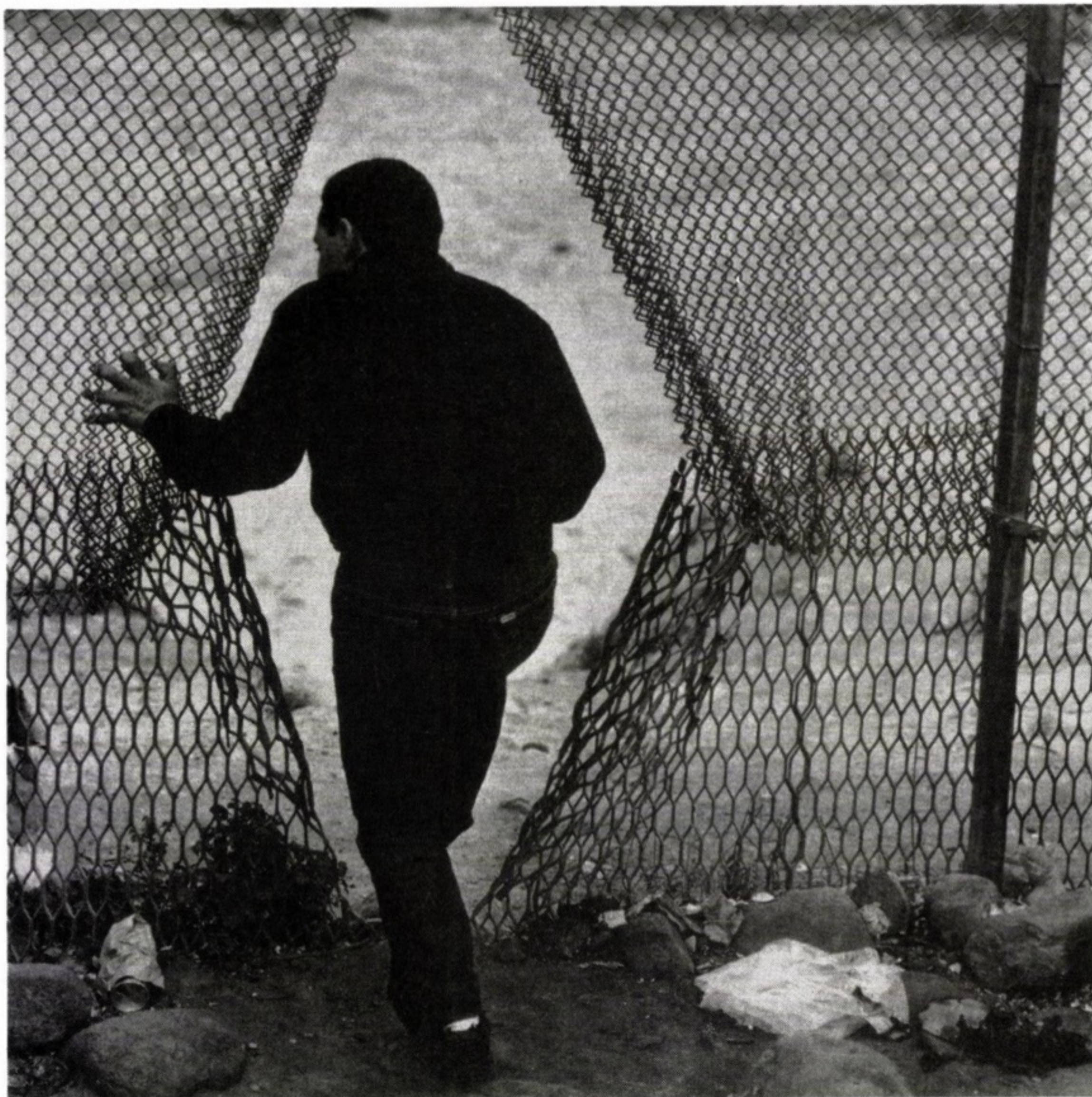
ASIA-PACIFIC: DPI-Pakistan, 34 Sadar Bazar, Ghulam Mohammed Abad, Faisalbad, 38900. **DARE**, 19 Jalan 5/7, 46000 Petaling, Jaya, Selangor Darul Ehsan, Malaysia. **ADD INDIA**, 10 Norris Road, Bangalore 560025.

LATIN AMERICA: ORD, Tica Bus 2 al Sur No 912 Bolonia, Apd 3750 Managua, Nicaragua.

US - MEXICAN BORDER

Finger in the dyke

Crossing the Rio Grande



KEN LIGHT

Another iron curtain: migrants cross at their peril to run the gauntlet of arrest and assault.

THE tense and chaotic US-Mexican border is a symbolic frontier between the First and Third Worlds. Recent goings-on have surprised even seasoned border watchers.

Potential immigrants from troubled nations of Central and South America are becoming ever more ingenious in their bid to reach the supposedly better life offered in the US.

One technique they use at the crossing near Tijuana, in Mexico, is to gather in their hundreds, wait for the US border guards' change of shift when only a skeleton staff is on duty, then rush across in droves.

The few hapless officers are overwhelmed and can only catch one or two people, whilst the majority of the immigrants dive for safety and anonymity at the San Ysidro shopping centre on the US side of the border.

A more individualistic and less successful method of making it to the US is to hurtle through the checkpoints at high speed. Three Mexicans who tried this recently in

their Chevrolet van were pursued for 60 miles by border patrol cars and were eventually driven off the road near Los Angeles by a civilian driver with news helicopters circling overhead broadcasting the chase live on afternoon TV.

The risks are high. A report by the American Friends Service Committee accused US guards of widespread abuse of the rights of Latin Americans. It documented 392 recent case studies involving psychological pressure, sexual assaults, and unjustified shootings, including the killing of a 17-year-old shot three times at point blank range while trying to cross near San Diego.

Further, California Highway Patrol statistics show 250 illegal immigrants have been hit by cars in California since 1987 – 153 of them fatally. This prompted the Patrol to ask Mexico's boxing hero Julio Cesar Chavez to star in an advertizing campaign warning border crossers of the perils of walking on highways. ■

Andy Cawthorne/ Mexico City



HECTOR CATTOLICA

Tips for gentle tourism

1. Be a considerate guest. Remember – your vacation resort is someone else's home.
2. Save precious natural resources. Try not to waste water; and switch off lights and fans when you go out.
3. Be kind to wildlife. Loud music, bonfires, litter and off-road jeep driving can disturb – or destroy – wildlife.
4. Be adventurous! Get out and meet the local people by walking or cycling and eating in local restaurants. You'll get to know the country and people much better.
5. Always try and make an effort to learn something of the local language.
6. Always ask before taking photographs or video recordings of people. If you don't speak the language – just a smile and a gesture will be understood and appreciated.
7. Support traditional local skills and businesses by buying authentic crafts made in the area ... but do help safeguard nature by avoiding souvenirs made from ivory, fur, skins, coral or any other wildlife.

In Focus 3 (Tourism Concern)

Mexico opens health umbrella

Government health authorities have been running a campaign to vaccinate every one of Mexico's 10.5

million children against polio, diphtheria, whooping cough, tetanus, tuberculosis and measles, by October 12, 1992. This would be exactly 500 years after Columbus set foot in the Caribbean, bringing with him the 'European' diseases that have since killed millions throughout Latin America.

The programme which employs more than 200,000 people sends teams on horseback and in boats to the country's remote jungle and mountain communities. They have been successful in reaching more than 80 per cent of the country's children up to five years old. Funded jointly by the government and donations from international organizations, the programme is being held up as a model to the Third World by the World Health Organization.

Andy Cawthorne



CLIVE OFFLEY

MYANMAR/BURMA

Exodus

Refugees flee army repression

MYANMAR'S (BURMA'S) military, which refused to hand over power to the government elected in 1990, continues its rule of terror while hundreds of thousands of people flee the country. Villagers are conscripted as porters to carry army supplies and build roads without any pay. Women porters are often raped. Soldiers steal local food supplies and burn homes and crops.

Across Burma's eastern border in Thailand, there are at least 65,000 refugees in about 50 village camps. They come from the Karen, Mon and Karenni ethnic groups. Of these, the Mon, numbering 12,000, are under increased pressure from the Thai authorities to return. A Thai company ran into trouble operating in an area where logging is prohibited by the Mons.

On the Bangladesh border each day scores of *Rohingyas* or Burmese Muslims cross the River Naf under the glare of a



DEXTER TIRANTI

Flight from fear across the Naf river: 250,000 are cared for in impoverished Bangladesh.

scorching sun. Bangladesh now houses about 250,000 of these refugees. Ten refugee camps have been built, and more are being constructed. Help has started to arrive from the Red Cross, Christian Aid, Medecins Sans Frontieres, and a host of other agencies.

The Bangladeshis are bound to feel the pressure on their own resources. Already, as

some officials point out, the refugees are damaging the forests, cutting trees and saplings to meet their daily needs for fuel and shelter. One official said, 'It is a huge and nightmarish task, managing these people. We know we have to help them and we are doing that...but for how long?'

Roushman Zaman (Gemini) / Burma Rights Movement for Action/ Christian Aid/Exile, 58

POPULATION

Growing pains

New report links numbers to economic growth

THIS year's report from the United Nations Population Fund (UNFPA) emphasizes the relationship between economic and population growth and comes up with some novel findings.

The years from 1965 to 1980 were

favourable to economic growth. Over the period 36 nations saw their average income per person grow at more than three per cent a year.

Of these 'economic miracles' 17 countries had population growth rates of 2.5 per cent a year or less, while 19 had rates higher than that. In the 1965-80 period there was no correlation, negative or positive, between economic and population growth rates. But the fortunes of the two groups diverged widely

in the harsher climate of the 1980s.

Out of the 19 whose populations were growing *faster* than 2.5 per cent a year between 1965 and 1980, only 10 achieved positive income growth in the 1980s. Four of them – Algeria, Dominican Republic, Costa Rica, and Kenya – barely managed to do so, with incomes growing at 0.5 per cent or less.

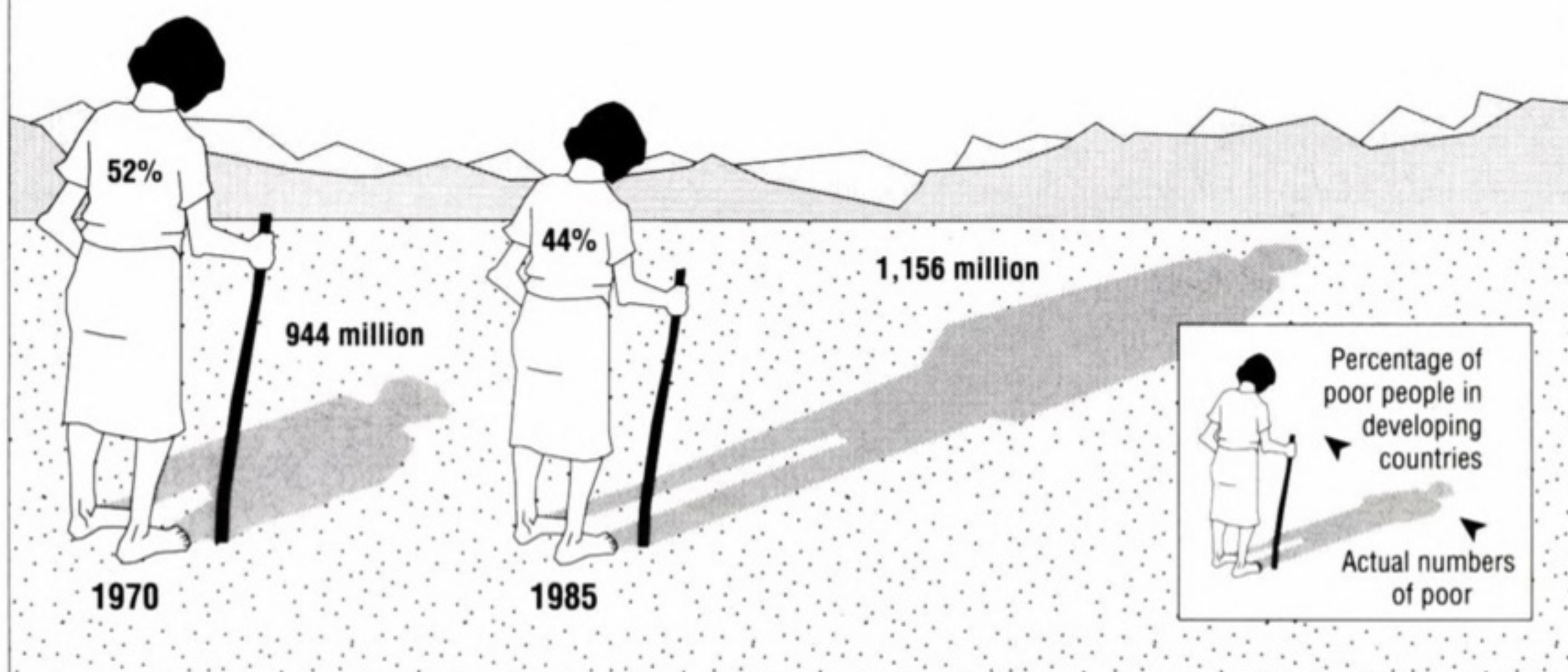
Only five grew faster than this. One was Thailand, which even during the early period began one of the world's fastest drops in birth rates ever. Three others were the very small countries of Swaziland, Botswana and Oman, exporters of primary commodities. Botswana in any case ranks among the lowest fertility and infant mortality rates, and the highest levels of female education, in sub-Saharan Africa. The fifth was Israel.

By contrast, the 17 countries where population growth was growing *slower* than 2.5 per cent a year in 1965-80 saw much better growth in incomes in the 1980s. Their average income growth rate was 2.4 per cent per year. No fewer than 15 had positive growth in incomes of at least 0.8 per cent a year. Only two saw per capita incomes decline. One of them was Nigeria, where oil revenues fell drastically and population growth apparently speeded up considerably in the 1980s. The other was Trinidad and Tobago, which was also very badly affected by declining oil prices.

For richer for poorer

The UN estimates that the percentage of poor people in developing countries fell from 52 per cent in 1970 to 44 per cent in 1985. But because population grew rapidly over this period the actual numbers of poor people rose from 944 million to 1,156 million.

- In Africa from 166 million to 273 million
- Latin America from 130 million to 204 million
- Asia has the biggest share of the world's poor at 737 million despite a big drop in the percentage of poor people, from 56 per cent to 43 per cent



The State of World Population 1992/UNFPA

THE AMAZON

Mosquitoed

'Resettlement' fiasco follows dam flooding

THE Tucuruí dam in southern Para state, Brazil, inspired the film *The Emerald Forest*. The dam flooded an area of Amazon rainforest the size of Holland and forced the resettlement of 24,000 people.

'When Electro-Norte built the dam a company called Capemi was supposed to clear the trees from the area to be flooded, but it didn't,' says Lucia Helena Pereira. She works for the Tucuruí Rural Workers Union, and she's sitting in a canoe on the stagnant waters of the reservoir. 'It was a big scandal at the time. But nobody had any idea how bad it was going to be.' For the rotting trees released foul gases and together with the still waters encouraged a nuisance: mosquitoes bred in their millions.

In some areas people claimed they were bitten as many as 500 times an hour. A wave of infectious diseases followed. People began to die from malaria, leishmaniasis, meningitis and Chagas disease. It has become virtually impossible to work the land.

'They say they built this dam to bring electricity, but all we have received is mosquitoes and flies,' says a local farmer. 'We didn't get any electricity - only problems.'

The Union is now campaigning to get compensation and relocation from the afflicted areas. It organized the occupation of Electro Norte's offices in August last year. Around 8,000 women, men and children are now camped outside the main gate and have vowed to stay put until they get satisfaction.

Returning to their land is impossible. 'The place still has the stink of poison put down three years ago,' says Maria de Jesus da Silva Rodrigues. 'It was bad for the plants, bad for the animals and so I'm sure it is bad for us too. We won't accept any more poison. What's the point? They say they have put wire netting over our windows, but you've got to go out to work on the land or you starve. You can't stay a prisoner in your own home.'

Anne-Marie Sweeney / Oxford Film and Video Makers

If you wish to support the Tucuruí Rural Workers Union write (preferably with a donation) to: Sindicato dos Trabalhadores Rurais de Tucuruí - STR, Av 7 de Setembro no 125, Tucuruí, Para CEP 68460, Brazil.

The video Amazon Sisters is available from Oxford Film and Video Makers, The Stables, North Place, Oxford OX4 1XX, UK.

Disease of development: fighting malaria created by the dam and stagnant water of Tucuruí.



ANNE MARIE SWEENEY

Killer Cards

It's hard for a mere baseball card to compete with the latest offering in US candy stores: 'Killer cards' that feature mass murderers with graphic descriptions of their crimes. Some New York State legislators are seeking to ban their sale to minors. But publisher Dean Mullaney defends his product. '*Silence of the Lambs*' won the Academy Award, but it's not a glorification of cannibalism.'

Time Vol. 139, No. 18 1992

Warning

Indonesia cannot afford to start sustained yield forestry by the year 2000, Forestry Minister Hasjru Harahap told leaders of a group of non-government organizations. He advised local NGOs to take care in relations with foreign NGOs, and claimed that Greenpeace, was a 'multinational organization accountable only to itself, with large revenues and a brilliant ability to manipulate the press and the public.'

Rachmat Hassan/Panos

Sacrifice

Scientists from Russia's Vavilov Institute of Plant Industry have revealed that at least nine scientists at the Institute died of starvation during the siege of Leningrad in 1941-42. While starving, they tended several tons of seeds representing 40,000 varieties of field crops. Their story has surfaced as the Institute's future looks uncertain, with 50 per cent budget cuts and takeovers of several outlying research centres by newly independent states.

New Scientist No. 1819, 1992

PS Earth Summit

No grand outcome was predicted for the Earth Summit held last month. But pre-Summit discussions between diplomats eager to represent their countries' interests set new precedents. As disagreements increased, the offending words in documents were placed in brackets. In some documents, only 'and' and 'but' were left unbracketed. Sometimes there were brackets within brackets, and squabbles over whether a square or round bracket was appropriate. Diplomatic history was made, according to Dutch representative Leon Mazairac, when after two days of argument a comma was put inside its own bracket.

Niala Maharaj, New York/Gemini

END

Quote

"If UN members can impose sanctions on Iraq and South Africa, environmental pollution and wasteful consumption are no less an act of war and a violation of the human rights of the people of the South."

Maneka Gandhi, former Minister of State for Environment and Forests in India.

"They say, 'Why do you always bring up the past?' Why do whites always bring up their past? They are always telling you when they came over here and what kind of time they had. They never let you forget their history, but they want you to forget yours. Is it so painful for them to think what they have done to us? Does that bother them?"

Maggie Holmes, an American black in domestic service for most of her life, talking to historian Studs Terkel.



Doña Graciella, ex-tin miner caught in *The Trade Trap*.



books

The Trade Trap

by Belinda Coote (Oxfam)

Here at last is an exception to the rule that books about business are for rookie billionaires. One that bridges the gap between hypnotic globaloney and the more radical possibilities of daily life is a rarity indeed.

Belinda Coote's 'tour de force' (for once not an example of publishers' hype) is all the more impressive when one considers the exquisite anguish of the months that must have been spent on the finer points of the General Agreement on Tariffs and Trade (GATT) or Trade Related Investment Measures (TRIMS). You get some idea what it must have been like when the book has to begin with a glossary.

But you reach the end feeling that if she can do it, so can you – that is, take the trouble to make sense of the infernal machine that's rampaging out of control across the globe and leaving vast areas of devastation around every glittering token of riches that it lets drop.

Eduardo Galeano, the Uruguayan historian much vaunted recently by the *NI*, likens the multinational high priests of 'free trade' to drug barons: they never take the poison they peddle. Coote shows, among many other things, how the collapse of the tin trade drove thousands of Bolivians into the hands of the *narcotraficantes*, the drug barons. But she doesn't stop there. She goes on to show what can be done and to some extent is being done by Oxfam to put things right.

Since this is Oxfam, with the

charity-law regulators peering over its shoulder, you might sometimes think that it's not the machine but the opposition that's being ever so slightly tamed. But you can still see the machine for what it is. You wise up.

Politics ☆☆☆

Entertainment ☆☆☆

Promised Lands

by Paul Vallely (Fount)

As always, it's the people who bring home the message. You can read any amount about the legacy of colonialism and the injustice of economics – and Paul Vallely does all of that very well – but what really connects with you are the glimpses into the lives of individual people. And here, drawn from Vallely's year in Brazil, Eritrea and the Philippines with UK charity Christian Aid, are an abundance of such glimpses.

Like the Brazilian landowner who disarmingly admits: 'Yes, I set fire to people's houses. Yes, I pull them down... Yes, I take armed men with me to do it.' Like the woman who is reputedly 142 years old and whose people were driven off their ancestral lands by just such violent land grabbers. She is the only person left who speaks the Pataxó language, and her people are feverishly trying to learn it from her before she dies. They translate her words to Vallely, who waits with bated breath for her ancient wisdom – and she asks him to buy her some yellow sandals that will go with her best dress.

The story of the Pataxó's return to their own lands is just one of many in this excellent book which demonstrate the life-and-death importance of land to people in the Third World – a pre-occupation far removed from our own experience in the West. But the Pataxó story also demonstrates that a key way we in the West can help is by supporting

small groups of people when they organize to claim their rights. We can't do that through government aid programmes, still less through World Bank loans and restructuring packages. But voluntary aid agencies like Christian Aid are increasingly prepared to listen, learn and put their name to struggles like that of the Pataxó which are 'politically difficult'. Through them we can make a difference.

Politics ☆☆☆

Entertainment ☆☆☆



music

Pieces of Africa

by The Kronos Quartet (Elektra Nonesuch)

Generally credited with making bows and resin the hippest accessories this side of Lycra leggings – well before violinist Nigel Kennedy got in on the act – America's Kronos Quartet have spent the last decade proving there's more to the string-quartet repertoire than Brahms and Liszt, and more to their own repertoire than trendy Hendrix covers. Their selections may have seemed wilfully eccentric in the past but on *Pieces of Africa* they confirm their adventurousness with a set of eight pieces commissioned from African composers.

It's a timely concept, and a departure from the way that Western musicians usually deal with African music. It's usually taken as read that African composition is inseparable from performance, with the result that African musicians have most often pitched against their Western counterparts in blowing sessions or at worst as local

colour, a smattering of percussion or *kora* in the background. Outside the more adventurous shores of modern jazz, *Pieces of Africa* is perhaps the first Western record to let African composition take the foreground, and it's an exciting set.

The showstopper here is *Waterwheel*, by Sudanese composer and *tar* player Hamza el Din – hypnotically dramatic with its tense, throbbing pizzicatos. The lyrical drama of Ghanaian Obo Addy's *Ekitundu Ekirooka* is outstanding and there's an extended version of the sternly elegant *White Man Sleeps*, by Kevin Volans, a South African who translates motifs from Malian, Zimbabwean and other musics into the idioms of minimalism.

The most unexpected work is *Mai Nozipo* by Dumisani Maraire from Zimbabwe. A brisk, upbeat piece, this has improbable echoes of English medievalism and American pastoral of the Aaron Copeland variety. For a long time world-music watchers have been amazed by the interchange of influences, often most unexpected – as when Malian guitarist Ali Farka Toure turned out to be a big John Lee Hooker fan.

You can play the same sort of guessing games here. But the Kronos Quartet have made one of the most serious attempts yet to get inside the skin of African music – it's more than a sober-minded homage. With interesting sleeve notes from the composers, this adds up to not just pieces but a fairly substantial slab of Africa.

Politics ☆☆☆

Entertainment ☆☆☆



film

The Lover

directed by Jean-Jacques Annaud

Jean-Jacques Annaud – the workaday director who made *The Bear* and *Quest For Fire* – was hardly the obvious person to adapt Marguerite Duras's delicate bestseller. Annaud – a gloss merchant who started out directing commercials and seems never to have stopped – has turned her intense, obliquely confessional novel into a chunk of expensive exotica that peddles a myth of the steamy, sexy Orient not too far removed from *Emmanuelle*.

A 15-year-old French girl (the waif-like Jane March) lives in 1920s Indochina with her family of downtrodden, neurotic colonial stragglers. On a ferry to Saigon she meets a rich, elegant Chinese man (Tony Leung), recently returned from Europe, and is



The Pataxó apply warpaint to show their determination to hang on to the ancestral land they have reclaimed – but they have to use felt-tip pens because the natural dyes were lost when the forest was cleared. One of the superb colour photographs by Mike Goldwater which grace almost every page of *Promised Lands*.

swept off her feet by him in his vintage car for a whirlwind life of intense, obsessive, soft-focus sex.

The film has gone down in France – as it surely will elsewhere – as a steamy *succès de scandale*, although erotically it's pretty tame. The only scene where Annaud discovers a new variant on the love-making is when he shoots the writhing couple from a practically floor-level camera, suggesting he has learnt some tricks from China's Zhang Yimou, whose depiction of illicit passion in *Ju Dou* is infinitely more torrid in its very restraint.

The Lover fails not only as a love story, but as an attempt to capture the intimate, elliptical tones of Duras's narrative. The novel is not an explicit statement about French colonialism but certainly arises out of a central part of the author's colonial experience



– that of being vulnerable and culturally isolated in the very place where you assume superiority. Here, Duras's sketchy Indochina of the imagination becomes a sumptuous splash of meticulously constructed local colour and 'authentic' picture-postcard effects, all just as background for the heroine's romantic traumas.

Only one visit to the house of the unnamed Lover's father suggests that the Chinese and Vietnamese in this movie qualify as characters in their own right. Annaud seems as incapable of engaging in their world as the girl's family and thus delivers a thoroughly pedestrian piece of spicy tourism, all the more irritating for its inept dramatic execution.

Politics ☆

Entertainment ☆☆

STAR RATING

Excellent ☆☆☆☆
Very good ☆☆☆
Good ☆☆☆
Fair ☆☆
Poor ☆

Reviews editor: Chris Brazier

THE classic

Roots

... being the book and TV series which brought home to a mass audience the terrible history of African slavery

BACK in the 1970s, like most of my schoolmates, I spent one evening a week glued to the television. The standard diet of soap operas and documentaries was for one night a week replaced by a series that seemed to combine the best of both – Alex Haley's televised novel **Roots**.

This was a series reaching a large proportion of the TV audience across the world – and reaching an audience who, by and large, had never given much thought to slavery or to how Western wealth was founded on the rape of Africa.

Alex Haley died last year. He leaves a double legacy – the influential *Autobiography of Malcolm X*; and the more popular **Roots**, which sold two million copies within six months of its publication in 1976 and won two major awards.

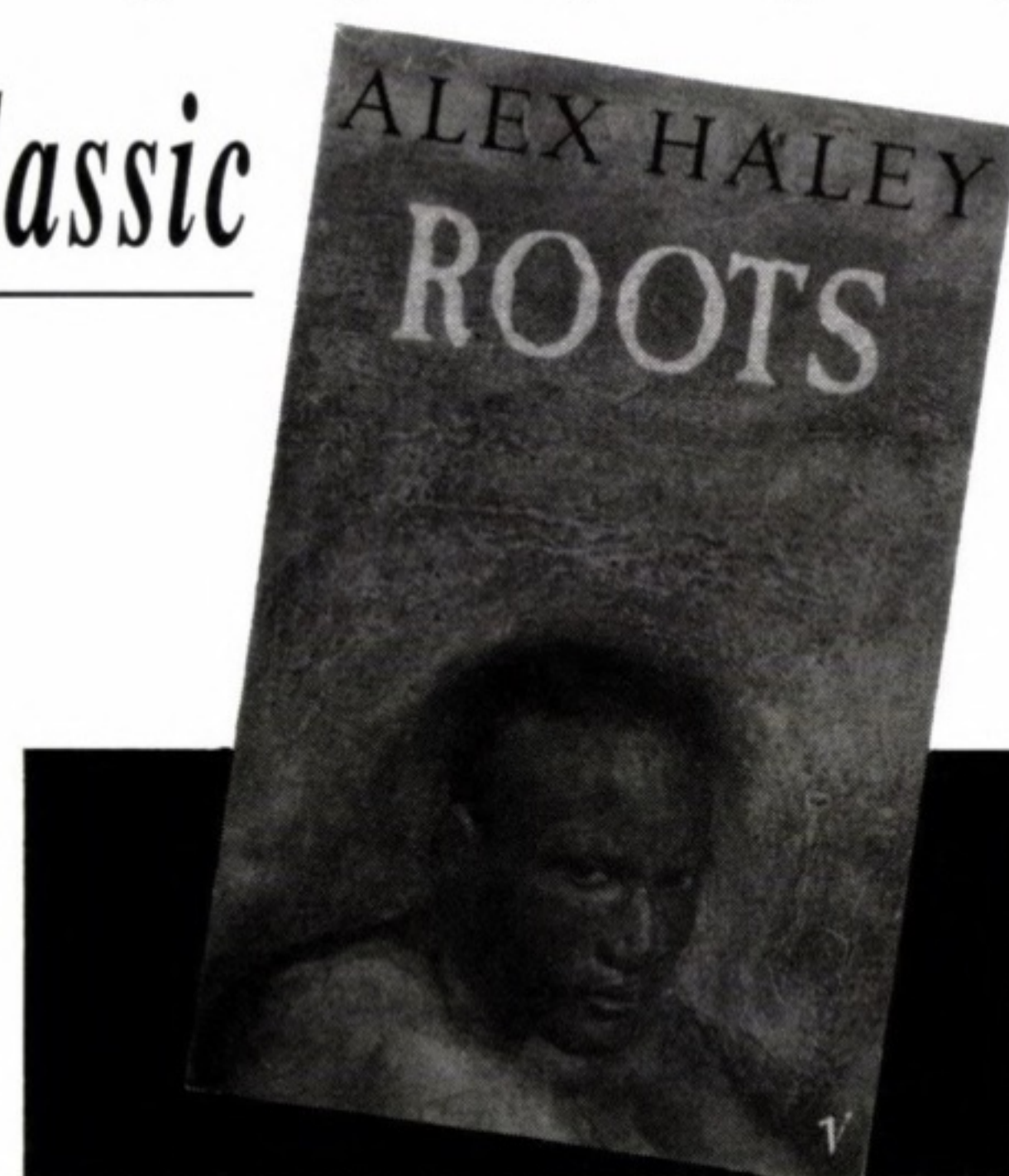
The popular appeal of **Roots** derives from the personal history at its heart. Some time in the eighteenth century, an ancestor of Haley's was taken from his African homeland and brought to slavery in the US. This was forgotten by history – but not forgotten by the African himself, Kunta Kinte, who told his only child, Kizzy. She told her son, George; and so on, through seven generations of Afro-Americans, to Alex Haley.

The clues were meagre enough. Each generation learnt that Kinte was captured near his village while chopping wood to make a drum. They heard that their African ancestor called a guitar 'ko', and the nearby river 'Kamby Bolongo'.

Little else survived, largely because a little literacy was a dangerous thing for a slave: Kinte's daughter Kizzy was sold – never to see her parents again – as a direct result of her literacy. The obstacles in the way of any slave recording family history were huge; and, as another slave observes to Kizzy, at a time of frenzied slave dealing she was lucky to have known her parents at all. In Haley's family history, each generation learns those few details as a matter of pride in the displaced family and its roots.

In the 1960s, working on those few scattered clues, Haley became convinced that he had achieved the near impossible task of locating his ancestor's actual village in Africa – Juffure in The Gambia. He was stunned to find the same details of Kinte's capture encapsulated in folk memory. Without the 'crutch of print', he says, African *griots* – tellers of oral history – could recite that single eighteenth-century event of Kinte's capture: 'the eldest of these four sons, Kunta, went away from his village to chop wood... and he was never seen again...'

After 12 years' researching and writing, Haley produced a book whose first 32 chapters cover the civilization from which Kunta Kinte came: the manners, rituals, society, Muslim religion and Arabic writing that both sustained him in captivity and made his treatment as an igno-



rant 'nigger' in a strange pork-eating country all the harder to bear.

But this is above all a human story, in which the scattered facts passed down over the centuries come alive in the writer's imagination. On the long, painful and squalid journey across the Atlantic, Kunta Kinte and his fellow captives lie packed in their own filth; diseases spread like wildfire along the cramped decks; captured Africans attack the slavers or fling themselves into the sea. Later Haley finds the cold figures in the slavetraders' records: the ship loaded with 140 slaves arrived with 98 'negroes'. The loss of 42 Africans en route, or around one third, was average for slaving voyages.

As the book focuses on one generation after another, there are some shocks. The life of Kunta Kinte – as a child in Africa; as a young man who escapes his white 'massa' but is recaptured by slavehunters who threaten to chop off his penis and cut away half his foot; as an older 'married' man – is told in loving detail. Then his daughter Kizzy is sold away, and the narrative follows her; the reader never hears again of Kunta Kinte, and the story echoes Kizzy's shock and loss.

What of the white 'massas'? As Haley emphasizes, some of them are relatively liberal; certainly other slaves were treated worse. But their casual cruelty shows when they buy or sell slaves as freely as though they were cats or dogs; and in the drunken Tom Lea, who rapes Kizzy, declares he wants her to bear more 'niggers', and finally tries to cheat his half-caste son out of his freedom.

'Work a thousan' years for a white man you still any nigger!' exclaims one elderly slave bitterly after the 'massa' he has served loyally for three decades waves a shotgun at him. And when Haley's family finally do win freedom, they face the racism of whites determined to cast them into economic enslavement.

Roots is a great read, and all the more shocking for being founded on truth – the truth of Haley's own family, as well of all the other descendants of the rape of Africa over the centuries. If its carefully-researched pages relay the spirit of oppression as well as the few facts now available, then it is all the better for being the hybrid Haley called 'faction'.

Carol Fewster

Roots by Alex Haley.



QUESTIONS

...that have always intrigued you about the world will appear in this, your section, and be answered by other readers. Please address your answers and questions to 'Curiosities'.

What were the origins of the Geneva Convention?



● In 1859, a Swiss business person called Henry Dunant (left) witnessed the Battle of Solferino in northern Italy between the French, Italian and Austrian armies. Afterwards, thousands of wounded soldiers were left without assistance and Dunant, with

the help of local inhabitants, improvised aid for as many of them as possible. Moved by the suffering he had seen, in 1862 Dunant published *A Memory of Solferino* in which he described the scenes on the battlefield and put forward ideas to try to remedy the lack of medical care for the wounded in time of war. One of these was the adoption of an international agreement recognizing the inviolability of medical services for the wounded.

The book aroused much interest throughout Europe, and Dunant's ideas were taken up by a committee of five prominent Genevois

citizens (Dunant among them). This committee, which later became the International Committee of the Red Cross, convened an international conference in 1863 at which 16 States were represented. The success of this initiative encouraged the Swiss Federal Council to convene, in 1864, a Diplomatic Conference at which the original Geneva Convention for the Amelioration of the Condition of the Wounded in Armies in the Field was adopted.

Michael A Meyer, British Red Cross
London, UK

Why do men have nipples?

● In addition to the response in NI 232, men's nipples are modified sweat glands, which in women have an important function, responding during puberty to hormonal stimulation. At puberty, about 50 per cent of boys experience enlargement of the nipples, but this usually regresses within a few years.

Diane Somers and Wolfgang Neumann
Dorsten, Germany

● A fuller discussion of 'vestigial' sexual organs is given in Stephen Jay Gould's stimulating 'Male nipples and clitoral ripples' published in *Bully for Brontosaurus* (Hutchinson Radius, 1991).

Paul Mabbott
London, UK

What is the origin of the term 'Left-wing' or 'Right-wing'? I have an idea that it dates back to the French Revolution.

● Contrary to responses in NI 230 and 231 the terms 'Left-wing' and 'Right-wing' do indeed date back to the French Revolution, and specifically to the National Convention which first assembled in September 1792. The history of the Convention essentially boils down to the conflict between the Girondists and the Montagnards. The

Girondists were the more moderate of the two, favouring the formation of a Constitutional Government and opposing the execution of Louis XVI. The Montagnards, on the other hand, were much more radical favouring the abolition of the monarchy and the execution of the king. The terms 'left' and 'right' derived from where they happened to sit in the Assembly. The more moderate Girondists sat to the right of the chair while the more radical Montagnards sat on the upper benches to the left.

Christine Campbell
Toronto, Canada

QUESTIONS awaiting your answers:

What is the origin of terms such as Dutch Courage, Dutch Auction, Dutch Oven, Dutch Uncle and Going Dutch?

K McPadden
Lake Cargelligo, Canada

Is it true that unleaded petrol is less efficient and therefore worse for the environment than leaded in terms of the amount of carbon monoxide and sulphur dioxide produced?

Melvin Waller
Luton, UK

Why is it inadvisable – or dangerous – to allow victims of electrical torture to take fluids until many hours after the ordeal?

M Morgans
Preston, UK

Who is or was the world's longest surviving dictator?

Paul Wells
Truro, UK.

If you have any questions please send them to *Curiosities*, *New Internationalist*, 55 Rectory Road, Oxford OX4 1BW, UK, or to your local NI office (see inside front cover for addresses).

big Bad World THE STRUCTURALLY ADJUSTED LAST SUPPER



Just call me Arch

The man who is probably the world's most famous (and infamous) bishop talks to Anuradha Vittachi about passion, suffering, freedom and forgiveness.

'THE genie is out of the lamp now,' Archbishop Desmond Tutu told us confidently, as he stood in the sunny courtyard outside his official residence at Bishop's Court, Cape Town. 'You can't stuff it back in.' He was absolutely right. A few days later, on March 17, a resounding 68 per cent of the voters in the whites-only referendum called by FW de Klerk said 'Yes' to ending apartheid.

Speaking with self-assured directness appears, at first, to be the Archbishop's natural style. On the mantelpiece in his study stands a photograph of Tutu wearing a T-shirt emblazoned 'Just call me Arch'. But it hasn't always been easy for him to be this confident; despite his sinewy intelligence and wit, he admits to years of torture by self-doubt. When he won the Nobel Peace Prize, the theme of his acceptance speech was the humiliating poison-seed of self-doubt sown by the oppressors within the hearts of those whom they oppress.

At 61, he still agonizes over his motives and methods: 'You don't have a hotline to heaven. Even Jesus didn't have a hotline! There are no foolproof ways... How do you struggle for justice? Do you speak out in a way that antagonizes those you are addressing – or should you sometimes compromise? What is God's will?'

But when he is attacked for being too political, he dismisses that accusation for its hypocrisy: 'I have never yet heard the hungry, the naked, the oppressed, the exploited say, "Bishop Tutu you are being too political in speaking up for our rights." The people who say, "Don't mix religion with politics," almost always are benefiting from that particular status quo which is being criticized.'

Indeed, he believes that his faith actively demands from him this commitment to action: 'If God were a god only concerned with my soul and my spirit, I would have no truck with such a god. When someone is hungry, Jesus Christ doesn't say, "Oh, let us pray – and goodbye." When someone is hungry Jesus feeds them.'

Tutu's faith and belief in the importance of meeting the needs of the marginalized demands a pro-active involvement: 'When the Spirit of the Lord is upon you, watch out! Because it does not allow you to luxuriate in a spiritual ghetto, a kind of ivory tower. The Spirit of the Lord propels you into the world God loved.'

Just what can a clergyman do, though? Faced with the terrible tragedies that occur every day in the shanty-towns fringing the cities, where millions of black and 'coloured' people live to provide cheap labour for the elite in the city centres, it is easy for a pastor to feel helpless. And feeling helpless is a deeply distressing experience.

But Tutu seems open to the experience – and even to admitting frankly to its pain. For example, he described to us his attempt to comfort a mother whose sons, aged 11 and 13, had been pulled out of their house and shot arbitrarily by the police: 'She sat there in

front of us, and kept wiping her eyes – but there were no tears. It seemed as if she were trying to remove from in front of her face images she couldn't bear to look on. I've never felt such a fraud, trying to tell her about the love of God...'

Compassion at its toughest and truest is said to be the ability to 'be with suffering' (com-passion) when there seems no way out of the pain. This is the challenge that Tutu accepts: to remain present, with a never-ending offer of love and hope, where there appears to be no cause for anything but despair – without running away.

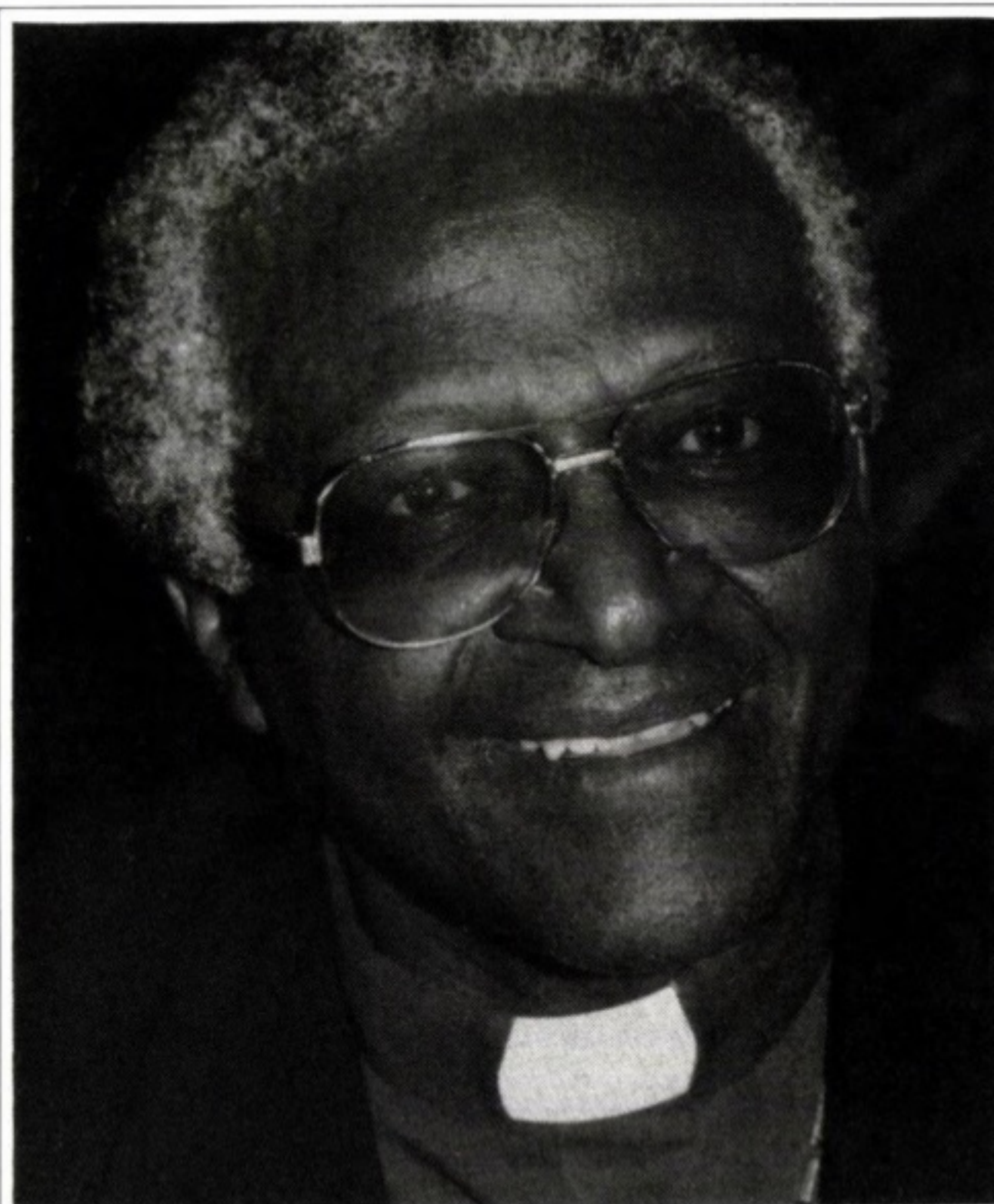
Tutu takes the Passion of Jesus as his guiding light. His parishioners' humiliation, abandonment, arrest, torture, despair, death are all paralleled in Jesus' Good Friday experience. But since Jesus, Tutu believes, miraculously rose on Easter Sunday ('breaking the bonds of death'), why should he not feel hope also for new life and freedom for his people?

This optimism does not lead him to wave an apolitical olive branch. 'Reconciliation does not mean papering over cracks, crying "Peace! Peace!" where there is no peace. It's no good saying, "Bishop Tutu, I'm sorry I stole your pen," whilst you retain my pen. You show that you are in earnest by returning my pen. There is going to have to be restitution. Three and a half million people have been uprooted and taken away from their homes and dumped, often in poverty-stricken resettlement camps... We have been trying to persuade our government they ought to restore what has been taken away from our people.'

Despite the material restitution that the whites will have to make to the blacks, Tutu feels that they have much to gain. 'Injustice, oppression,' he says gravely, 'dehumanize the oppressor as much as – if not more than – the oppressed. When a Cabinet Minister can say, addressing a political rally, that the death of Steve Biko leaves him cold – what could have happened to the humanity of a person who can actually say, about the death of a fellow human being, that it leaves him cold?'

He is convinced that, 'In South Africa, the only way we can be human is together, black and white, because our humanity is bound up in one another's. We want our fellow South Africans to know that when we are diminished, they are diminished, and that they will not be free until we are free.'

South Africa, it has often been remarked, is like a microcosm of the world: North and South crammed tightly together in one nation. If white and black South Africans do come to recognize, as Archbishop Tutu hopes, that their humanity is bound up with one another, what a stunning example they could set for our hemispherically-divided world. ■



Tutu: no hotline to heaven.

Anuradha Vittachi is a UK-based writer, researcher, film-maker and former NI editor. © Word Pictures, 1992.

RICHARD OPEN / CAMERA PRESS

Zambia

IN December 1990 former Zambian President Kaunda signed the repeal of Article 4 of the Constitution. Little did he know that he was signing away his iron hold on the country he had led since independence from Britain in 1964.

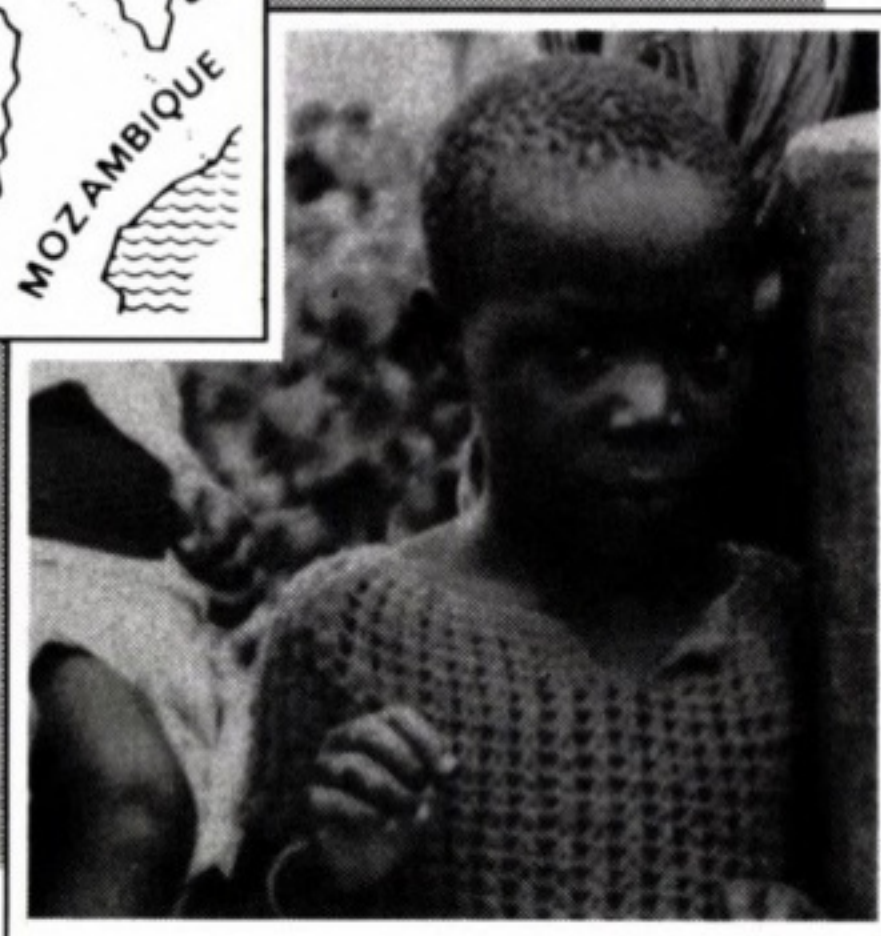
For the Article's repeal meant that political parties other than his own United National Independence Party (UNIP) were legalized after 17 years of one-party rule.

With the collapse of Communism in Eastern Europe, Zambians pressed for democratization. Pressure from the Movement for Multi-party Democracy (MMD) forced Kaunda to call an early election.

The resultant 1991 October poll saw the MMD, led by trade unionist Frederick Chiluba, win a landslide victory over UNIP. Chiluba's message during the campaign stressed the need for Zambians to work hard to resuscitate the battered economy.

And with good reason: the country's external debt of over \$7 billion meant there would be no easy ride for the new government. But most Zambians were prepared to support their new rulers and the harsh economic recovery measures.

Yet when Chiluba



the staple, corn/maize, since the removal of subsidies – they are also demoralized by the overall performance of the MMD.

Women are now lobbying for fair representation in local government elections. This is especially important as they have no say in the decision-making process – even though they contribute over 60 per cent of the total national agricultural output. Some feel that the MMD may be worse for women than UNIP.

With the drought in Zambia and its neighbours, agricultural performance this year is dismal and Chiluba's government is seeking huge grain imports from the United States to supplement dwindling stocks.

Even though the Zambian people have been affected by a double tragedy of structural adjustment programmes and the drought, the government hopes international donor agencies will bail it out. But it can only succeed in the long term by taking the people with it.

For not everyone suffers of course. As agriculture minister Guy Scott pointed out, 'Zambia does have a problem of chronic rural poverty and hardship which will be felt only in certain pockets.'

Mary Namakando

BLACK / UNICEF

AT A glance

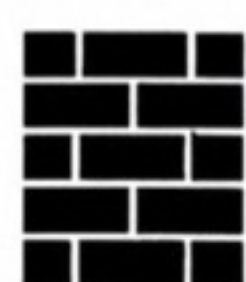
Excellent ★★★★★
Good ★★★★
Fair ★★★
Poor ★★
Appalling ★



INCOME DISTRIBUTION ★★

Top 6% takes 32% of income; bottom 60% under 20%.

1980: ★★



SELF-RELIANCE ★★★

Small-scale industries have sprung up to supplement government effort to create jobs.

1980: ★



POSITION OF WOMEN ★★

Do most farming work. Little access to credit; no voice in decision-making.

1980: ★★

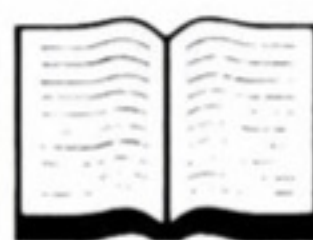


POLITICS

One of Africa's first new multi-party democracies.



1980



LITERACY ★★★

73% literate, but education standards falling as youth drop out of school.

1980: ★★



FREEDOM ★★★★★

No political prisoners. Media is both private and state controlled.

1980: ★★★★★



LIFE EXPECTANCY ★★

55 years (US 76 years). Health services getting worse.

1980: ★

Leader President Frederick Chiluba
Economy GNP per capita: US \$390 (US \$20,910).

Monetary unit: Kwacha

Main exports are copper, cobalt, zinc and lead as well as tobacco and groundnuts. Imports include machinery, petroleum and chemicals. Copper mining is key sector and Zambia's economy is deeply affected by world market prices. Most people live and work in the northern Copperbelt towns. Food crops include maize/corn, rice, sorghum, millet, soya beans and wheat.

People 8.5 million, unusually for Africa nearly half live in towns.

Health Infant mortality 72 per 1,000 live births (US 8 per 1,000)

Culture Most people are of Bantu origin from the Luba-Lunda empire of the Congo. Previous colonizing power: United Kingdom. Independence 1964.

Language: English is the official language; seven other local languages recognized out of the 72 tribes.

Religion: Christian 70%, Muslim 10% and others.

Sources: State of World Population 1992; World Bank Report 1991 and information supplied by author.

Last profiled in April 1980

WHY COMPROMISE YOUR BELIEFS WHEN INVESTING IN YOUR FUTURE?

At Holden Meehan, we've made socially responsible investing our speciality.

Our recently published Independent Guide to ethical investments has established us as the leading independent adviser in this area.

Whether you're reviewing your pension provisions, or wanting to invest a lump sum - for yourself or for your organisation - we can help ensure a sound financial decision without compromising your principles.

We'd be happy to discuss your plans without any obligation on your part.



Bristol office: Top Floor, 40 Park Street,
Bristol, BS1 5JG.

Tel: 0272 252874. Fax: 0272 291535

London office: Wells House, 80 Upper Street,
London N1 0NU.

Tel: 071 354 2020. Fax: 071 704 9954

**HOLDEN
MEEHAN**

If you would like to receive **New Internationalist** on tape, could you please contact Vanessa Baird at NI, 55 Rectory Road, Oxford OX4 1BW, indicating whether you are already a subscriber or would like to become one.

A unique shop, to excite the senses:
Rugs, quilts, cushions, containers, lighting.



Craft made; skilfully designed; affordable.

OXFORD: King Edward Street
CHELTENHAM: Regent Arcade
WOODSTOCK: On the A44

one village
The World Shop



Want to leave a Will to children?

Leaving a Will is essential to safeguard your family. And by leaving a legacy to UNICEF, you can help to give a better, healthier future to children all over the world.

For your free guide to making and changing your Will, and a free video showing the good your legacy can do, post the coupon to Noelle Brooker, UNICEF-UK, Room 2LI, FREEPOST, London WC2A 3BR. Or phone her on 071-405 5592.

Yes, please send me a free copy of UNICEF's guide.

Please send me my free video. ☐

(Mr/Mrs/Miss/Ms) _____

Address _____

Postcode _____

Post to Noelle Brooker, UNICEF-UK, Room 2LI, FREEPOST, London WC2A 3BR.

We may occasionally wish to write to you about other UNICEF information and services. If you would rather not receive such information please tick this box. ☐

UNICEF UK

The United Nations Children's Fund

UK advertisers: £1.25 per word plus VAT. Minimum order 30 words – £37.50 plus VAT. Discount on three or more advertisements subject to negotiation. Copy date: seven weeks in advance of cover date, e.g. 8th April for June issue. Classified advertisements should be prepaid, cheques payable to New Internationalist Publications Ltd., 55 Rectory Road, Oxford OX4 1BW, UK.

North American advertisers: \$2.50 per word. Minimum order 30 words – \$75. Please contact Wayne Ellwood at 1011 Bloor Street West, Toronto, Ontario M6H 1M1. Tel: (416) 588 6478.

SAY NO TO ALL WAR. Join the Anglican Communion's movement for peace. Write: *Anglican Pacifist Fellowship, Walters Farmhouse, Brenchley, Tonbridge, Kent TN12 7NU, UK. Tel: (089272) 3962.* New Zealand: A.P.F., 4 Roland Hill, Glen Eden, Auckland 7. USA: *Episcopal Peace Fellowship, 620 G Street SE, Washington DC 20003.*

THINKING ABOUT COMPUTERS? We are a small consultancy specialising in advice to small businesses and voluntary organisations. We can also supply you with all necessary equipment and services. *Appropriate Technology (UK) Ltd., 99 -101 Pixmore Avenue, Letchworth, Herts., SG6 1QX, UK. Tel: (0462) 481888.*

SERVAS suggests that you may foster international peace by becoming a traveller and/or host in its worldwide network of international hospitality and friendship. Please send a stamp. *North America and Canada: US Service Committee NI, 11 John Street, Room 706, New York, NY 10038. Australia: Servas Australia NI, 16 Cavill Court, Vermont South, Vic. 3133. Rest of the world: Servas International NI, PO Box 1035 Edinburgh EH3 9JQ, UK.*

THE GLENCRAIG CAMPBILL COMMUNITY, situated on the shores of the Belfast Lough, is a land-based community with a school, workshops and homes for handicapped children, teenagers, adults and co-workers. If you are interested in this challenging and fulfilling life write for more information to V. van Duin, Glencraig Community, Craigavad, Holywood, Co. Down BT18 0TB, UK.

NATURAL FRIENDS is a unique friendship/contact agency. If you seek other sincere people who share your important concerns, you can find success by joining our very large, nationwide membership. For full details, please send a stamp to *Natural Friends (NI), 15 Benyon Gardens, Culford, Suffolk, IP28 6EA, UK. Tel: 0284-728315 (anytime).*

WORLD GOODWILL Together all people of goodwill are building the New Humanity. Free quarterly newsletter on New World Order, Africa, UN, Global Spirituality, Development. Papers on meditation, Ageless Wisdom etc. *World Goodwill, 3 Whitehall Court, London SW1A 2EF, UK.*

LATIN AMERICA Low cost flights and adventure holiday journeys 3/4/5 weeks. Brochure: *Journey Latin America, 16 Devonshire Road, London W4 2HD, UK. Tel: 081-747 8315.*

LOOKING DEEPLY – a Mindfulness Retreat with Vietnamese Zen Master and poet Thich Nhat Hanh. An opportunity to explore 'engaged' Buddhism in a relaxed retreat atmosphere at Battisborough House, Devon, from 1st – 6th September, 1992. Children welcome. Details: *T N H Retreat, 56, Ashley Road, London N19 3AF (NI)*

SENDING PERSONAL EFFECTS, BAGGAGE, FREIGHT ABROAD? Contact the specialists. *Express Export Services Ltd., 143 Wardour Street, London W1, UK on 071-734 8356/7/8.* Collections from anywhere in the UK. Goods shipped to all parts of the world safely and economically. AMEX, VISA and ACCESS accepted.

Green Working Holidays



Desert Reclamation in Spain: Join our vital research, whether expert or starter. You pay from £49 and work 24-hours weekly. Sun! Shared purpose! Good food! Good company! Full details £1 from Sunseed Trust, Registered Charity, Unit-N, P.O. Box-2000, Cambridge, CB3 0JF. Tel: (0223) 467659 / 462244

WANT AN OUT OF PRINT BOOK? Perhaps we can help. We need only the title and author. Fiction or non-fiction, any subject. No success, no charge. Overseas enquiries welcome. *DC Books, 5 Exeter Drive, Spalding, Lincs. PE11 2DY, UK.*

SCHUMACHER COLLEGE Residential courses on the errors of our ways and the foundations of a sustainable future. Study new approaches to science, development, nature, economics and the human spirit in the company of inspiring teachers and fellow explorers from around the world. 1992 course tutors include WENDELL BERRY and CHARLENE SPRETNAK. Also 'Ecology of Housing' and 'Architecture and Design'. Lectures, week-end and longer courses. Details from *The Administrator (NI), Schumacher College, The Old Postern, Dartington, Totnes, Devon TQ9 6EA, UK.*

LAMBETH SHAD

(support and housing assistance for people with disabilities)

VOLUNTEERS

required: Young people who can give 3-6 months to assist severely disabled people to live independently in their own homes. A weekly allowance of £49 per week will be paid plus free accommodation and generous time off. Excellent work experience in friendly supportive atmosphere.

For further information and an application form contact Lambeth SHAD, Unit 3, The Co-op Centre, 11 Mowll Street, London SW9 6BG. Tel: 071-735 2266.

Lambeth Shad is working towards being an equal opportunities employer.

SELF-CATERING HOLIDAY ACCOMMODATION

Thornbridge Manor Herb Nursery, Gt. Longstone, Derbyshire DE4 1TS. Set in lawned, secluded grounds in quiet, open countryside in Peak National Park. Convenient for Bakewell, Chatsworth. Sleeps 4 & 11. Residential herb courses. Tel: *Geraldine on 0629 640734.*

DISABILITY IN THE DEVELOPING WORLD

July and December. Two international courses to extend the debate on disability and development issues and examine the challenges facing disabled people and service providers in developing countries. Other courses on disability and development: *Going Out and Coming Back; From Rehabilitation to Participation; Appropriate Approaches to Mental Health.* (all venues accessible) Details: *IDEA, William House, 101 Eden Vale Road, Westbury, Wilts BA13 3QF.*



CONCERNED ABOUT THE ENVIRONMENT? THE ARMS TRADE? HUMAN RIGHTS? ANIMAL EXPERIMENTS?

USE ETHICAL AND GREEN FUNDS

We are Independent Financial Advisers offering an Ethical and Green Fund Advisory Service since September 1989.

We can help you with the:-

- PENSION • SAVINGS PLAN
- PEP • ENDOWMENT MORTGAGE
- LUMP SUM INVESTMENT

most suited to your needs, using Ethical or Environmental funds where appropriate.

For an initial free consultation contact:-
Brigid Benson in Manchester
on 061-434 4681 or at

Academy Investment Management Limited
FREEPOST 56-60 Woodside Park,
Shore Road, Birkenhead, Wirral L41 1AB
Tel: 051-666 1206



The value of unit linked investments can go down as well as up.



Holidays for Disabled Persons

Flights from London, Glasgow Birmingham & Manchester to Amsterdam, Majorca, Ireland, Tenerife, Costa Blanca, Florida & Cote d'Azur

Also Paralympics in Barcelona

Accessible Accommodation Guaranteed

Ferry Reservations also made

Please send Brochure to.....

Access Travel (Lancs) Ltd
16 Haweswater Avenue
Astley, Lancs. M29 7BL
Tel: 0942 891811

Disability Now

The monthly newspaper for disabled people and carers

Sample the best – take DN!

For a free sample copy phone Karen King on 071-383 4575

COURSES AND CONFERENCES

Part-time MSc in Development Studies

Taught by staff with a wide range of expertise in the development of Africa, Asia and Latin America, this innovative and timely degree includes the following units:

- Agrarian Policies
- The State, Human Rights and Development
- Public Policy and Social Welfare
- Images of Development
- Research on a Development topic of their choice

Units on the degree can be combined with units in European languages and Chinese (Mandarin). Each unit of the MSc can be taken as a short course.

For further details, brochure and application forms, contact the Course Director, Dr John Taylor MA. Tel: 071-277 1091; Fax: 071-252 6971 or write to the Management and Policy Studies Faculty Office, South Bank University*, 103 Borough Road, London SE1 0AA.

*Subject to approval by the Privy Council



ADVANCE NOTICE

Physical Disability, Mental Health, and Rehabilitation

A one-day Multi-disciplinary Conference
Wednesday, 3rd March, 1993
Price: £55.



St George's Hospital Medical School

The conference will focus on whether the person with a physical disability is getting the services they need both within community and hospital settings and it is suitable for all those involved in the management or treatment of those with a physical disability together with those having a physical disability and their relatives.

Programmes and application forms will be distributed in the autumn. If you are interested in attending this conference please contact: *The Conference Unit, Department of Mental Health Sciences, St George's Hospital Medical School, Cranmer Terrace, London SW17 0RE. Tel: 081-672 9944 ext. 55534.*

St George's Hospital Medical School and Wolfson Medical Rehabilitation Centre

ADVANCE NOTICE

Head Injury – The Way Forward

A one-day Multi-disciplinary Conference
to be held in October 1993
as part of Headway National Injuries Week
Price: £55.

There are estimated to be an average of 60 newly and seriously head-injured people in each Health District annually. Are they getting the services they need? Do budget holders and clinicians know what is available and how to access the relevant services? Do existing services meet the real needs of head-injured people and their families?

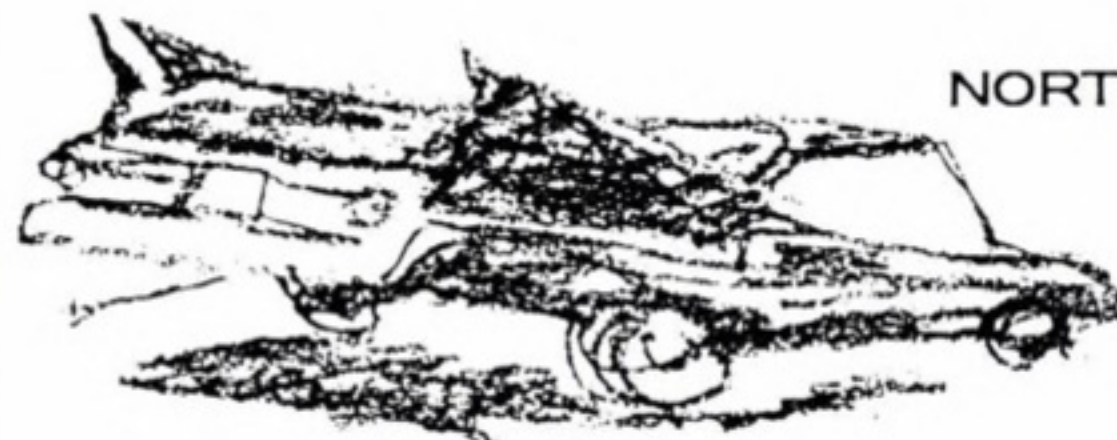
Programmes and application forms will be distributed in the autumn. If you are interested in attending this conference please contact: *The Conference Unit, Department of Mental Health Sciences, St George's Hospital Medical School, Cranmer Terrace, London SW17 0RE. Tel: 081-672 9944 ext. 55534.*

GREENBELT 92

CASTLE ASHBY

NORTHAMPTONSHIRE

AUGUST 28-31



JOURNEYS OF THE HEART

CONTRIBUTORS DRAWN FROM ACROSS THE GLOBE FOR 4 DAYS OF ARTISTIC EXCELLENCE.

SEMINAR PROGRAMME: SPEAKERS INCLUDE
GUSTAVO PARAJO(NICARAGUA) **HENRI NOUWEN**(HOLLAND) **JOHN SMITH**(AUS) **VISHAL MANGALWADI**(INDIA) **ERIC DELVE**(UK)

MUSIC INCLUDES :RUNRIG, MARTYN JOSEPH, BRUCE COCKBURN, MIKE PETERS & BAND, DES'REE, BOB GELDOF AND THE HAPPY CLUBSTERS, JASON REBELLO & JOCELYN BROWN, RONNY JORDAN, BEN OKAFOR, SAL SOLO

PLUS: HEATHCOTE WILLIAMS' "AUTOGEDDON" PERFORMED BY ROY HUTCHINS

FINE ART EXHIBITION, FILM, FASHION, FRINGE...

TICKETS AVAILABLE ON SITE:

ADULTS £53, CHILD £29, STUDENT £47, DAY TICKETS £17 PURCHASE ON SITE ONLY. OVER 17% SAVINGS ON BOOKINGS BEFORE JULY 15. SPECIAL CONCESSIONS AND FAMILY TICKETS ALSO AVAILABLE CALL:

071 700 1335 FOR INFO AND CREDIT CARD BOOKINGS

071 609 4830 FOR PROGRAMME INFORMATION

WORLD CONFERENCE

A question of empowerment?

September 8th – 11th, 1992
University of Exeter, UK.



This Conference is a unique event amongst all the activities that have followed the United Nations Convention of Rights of the Child in that at this Conference for the first time both adults and children will participate.

We invite you to join us.

The aims of the conference are to examine in what ways researchers, practitioners and children have contributed to our understanding of how the various elements in the Convention of the Rights of the Child might be realised in practice.

Conference Organiser: Prof. Mary John, School of Education, University of Exeter, Exeter EX1 2LU. Tel: 0392-264772/264781. Fax: 0392-264736

Degree: ☐ Agricultural Development
☐ Environmental Management